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CERTAIN COMEOVERERS

BY

HENRY HOWLAND CRAPO 1862-

VOLUME I

WASHINGTON HISTORICAL SOCIETY

NEW BEDFORD, MASS.
E. ANTHONY & SONS, INCORP., PRINTERS
1912

WISCONSIN
HISTORICAL
SOCIETY

Author.
CS
71
C893
1912

FOR

WILLIAM WALLACE CRAPO

THE SECOND OF THE NAME

THESE MEMORABILIA OF HIS FOREBEARS
ARE WRIT DOWN

BY

HIS PATERNAL UNCLE

HENRY HOWLAND CRAPO

MCMXII

Vita mortuorum in memoria vivorum
est posita

TABLE OF CONTENTS

TABLE OF CONTENTS

VOLUME I

PAGE

Explanatory 1
List of Comeoverers 9

PART I

ANCESTORS OF JESSE CRAPO

Circular Chart . . . . *facing* 18

CHAPTER

I. Origo Nominis 19
II. Peter Crapo, the First 29
III. Resolved White 43
IV. Judith Vassall 59
V. Thomas Clark 69
VI. Thomas Tobey 77
VII. Peter Crapo, the Second 85
VIII. Jesse Crapo 97

PART II

ANCESTORS OF PHEBE HOWLAND

Circular Chart . . . . *facing* 104

CHAPTER

I. John Cooke 105
II. Richard Warren 123
III. Arthur Hathaway 129
IV. Henry and Arthur Howland 135
V. John Russell 155

PART II—*Continued*

CHAPTER		PAGE
VI.	John Smith	165
VII.	George Allen	179
VIII.	Benjamin Hammond	187
IX.	William Spooner	197
X.	John Briggs	205
XI.	Adam Mott	213
XII.	Phebe Howland	225

PART III

ANCESTORS OF ANNE ALMY CHASE

Circular Chart . . . . *facing* 232

CHAPTER		
I.	Thomas Cornell	233
II.	Philip Sherman	243
III.	Richard Borden	251
IV.	William Chase	261
V.	William Almy	269
VI.	John Tripp	281
VII.	Anthony Shaw and Peter Tallman	289
VIII.	Pardon Tillinghast	297
IX.	Philip Tabor	305
X.	Stukeley Westcote and Thomas Stafford	315
XI.	Richard Kirby	323
XII.	Anne Almy Chase	327

PART IV

ANCESTORS OF WILLIAMS SLOCUM

Circular Chart . . . . *facing* 332

CHAPTER		
I.	Giles Slocum	333
II.	Eliezer Slocum	345

PART IV—*Continued*

CHAPTER		PAGE
III.	Richard Scott	361
IV.	Catherine Marbury	369
V.	Christopher Holder	381
VI.	Joseph Nicholson	395
VII.	Ralph Earle	409
VIII.	Edward Dillingham	419
IX.	Williams Slocum	423

PART V

ANCESTORS OF SARAH MORSE SMITH

Circular Chart		*facing*	434
CHAPTER			
I.	Nicholas Noyes		435
II.	Thomas Smith		447
III.	John Knight		459
IV.	Richard Ingersoll		463
V.	Anthony Morse		467
VI.	The Newbury Witch		477
VII.	William Moody		491
VIII.	James Ordway		499
IX.	John Emery		507

TABLE OF CONTENTS

VOLUME II

PART V—*Continued*

CHAPTER		PAGE
X.	Aquila Chase	521
XI.	George Carr	529
XII.	John Perkins	541
XIII.	Thomas Bradbury	547
XIV.	Mary Perkins Bradbury, the Witch	551
XV.	John Bailey	557
XVI.	Thomas Newman	567
XVII.	John Spark	571
XVIII.	Richard Kimball	575
XIX.	William Phillips	583
XX.	Robert Long	597
XXI.	William Hutchinson	603
XXII.	Anne Marbury Hutchinson	613
XXIII.	Sarah Morse Smith	633

PART VI

ANCESTORS OF ABNER TOPPAN

Circular Chart		*facing*	642
CHAPTER			
I.	Abraham Toppan		643
II.	Henry Sewall		651
III.	Stephen Dummer		665
IV.	Jacob and Hannah Toppan		671
V.	Michael Wigglesworth		687

PART VI—*Continued*

CHAPTER PAGE
VI. The Day of Doom 699
VII. Tristram Coffin 709
VIII. Edmund Greenleaf 725
IX. Theodore Atkinson 731
X. Abner Toppan 739

PART VII

ANCESTORS OF AARON DAVIS

Circular Chart . . . . . *facing* 744
CHAPTER
I. John Davis 745
II. William Haskell 755
III. Zaccheus Gould 761
IV. William Knapp 769
V. Nathaniel Eaton 775
VI. Aaron Davis, Third 791

PART VIII

ANCESTORS OF ELIZABETH STANFORD 795

PART IX

TABLES OF DESCENT

CHAPTER
I. Descent of William Wallace Crapo from his sixteen great great grandparents . 821
Circular Chart . . . *facing* 822

PART IX—*Continued*

CHAPTER			PAGE
II.	Descent of Jesse Crapo		831
	Circular Chart	*facing*	832
III.	Descent of Phebe Howland		839
	Circular Chart	*facing*	840
IV.	Descent of Williams Slocum		861
	Circular Chart	*facing*	862
V.	Descent of Anne Almy Chase		869
	Circular Chart	*facing*	870
VI.	Descent of Abner Toppan		885
	Circular Chart	*facing*	886
VII.	Descent of Aaron Davis		899
	Circular Chart	*facing*	900
VIII.	Descent of Sarah Morse Smith		909
	Circular Chart	*facing*	910
IX.	Descendants of Jesse Crapo and Phebe Howland		929
X.	Descendants of Williams Slocum and Anne Almy Chase		949
XI.	Descendants of Abner Toppan and Elizabeth Stanford		959
XII.	Descendants of Aaron Davis and Sarah Morse Smith		995
Addenda: Rebecca Bennett			1009
Index of Names			1017

EXPLANATORY

EXPLANATORY

To William Wallace Crapo
of Detroit, Michigan.

My dear William:

At the present lustrum of your life you are, and should be, supremely indifferent to your ancestors. They are dead and gone and that's an end on't. Your utmost powers of receptivity are properly absorbed by vital considerations. "Dead uns are nit" — as you would put it. In presenting you the following notes I ask not that you consciously attempt to change your present attitude. Inevitably there will come a time when these records of your forebears will have for you at least a passing interest. To you at that time I dedicate them. I hope, indeed, the time will never come when the pulse of glorious life will beat so slowly that you can afford to devote it to genealogical study. A lonely and a sterile life alone can find sufficient satisfaction in the dry-as-dust occupation of delving into dreary records to find a name, a mere name, the date when the name was born and died, the date when the name married another name, and the dates of all the other names that went before and came after.

Hoping to save you from so deplorable an expenditure of vitality, I, not inappropriately, present to you the names of many of the men and women who are responsible for your existence. Were that all I offer it would be hardly worth while for either of us. I seek, however, to offer something more. These men and women whom I name were all once fellows and girls, as much alive as you are now. They were born, and had the measles, and loved and lived and died much in the same way and to the same purpose, as has been and will be your experience. As Slender said of Shallow in the Merry Wives of Windsor: "All his successors gone before him have done 't; and all his ancestors that come after him may." Three hundred years hence there will, I trust, be some of your descendants who may care a little to realize even vaguely that you were alive once upon a time and had a vital history which, to you at all events, was filled with interest. To call these old fellows and girls back — nay forward — as living realities is what I seek to offer you. As vital personalities they deserve your kindly attention and affection. They are all your grandfathers and grandmothers, and had it not been for them you would not have been — surely not you at all events. They are your own people, flesh of your flesh, and blood of your blood.

In Japan the old Shintoism made the Cult of Ancestors the supreme religion. I do not suggest your adoption of such a faith. Your ancestors were no better than they should have been, if, indeed, in many instances, they reached that stand-

ard. You at all events are, or should be, immeasurably their superior. Yet there is ethical value in Shintoism. To keep alive and present in one's home and life the memory of those remote beings whose existence produced one's own existence is a form of human allegiance which transcends even patriotism. Many millions, to be sure, yes billions, and trillions (and whatever comes next) of human beings are, in truth, directly responsible for your existence. The retroprogression is too stupendous for sensible conception. There is a limit, moreover, to genealogical endeavor. The limit in this case I fix at your "comeoverers." Certain men and women came to this country which we now call the United States of America from the other side of the Atlantic Ocean, from England mostly, one, perhaps, from France, none so far as I know from any other European country, who are your paternal ancestors. It so happens that almost all of these paternal comeoverers of yours came during the early days of immigration. If the same is true of your maternal comeoverers, and I fancy it is, you are for the most part of the tenth generation of New England descent and consequently have two thousand and forty-six ancestors to be accounted for, of whom one thousand and twenty-four were comeoverers. You may, perhaps, understand why I regard it as fortunate that my inquiries exclude one-half of them, namely your mother's progenitors. The one thousand and twenty-three ancestors and the five hundred and twelve comeoverers are quite sufficient to appal

me, and you, too, doubtless, if you are fearful that I mean in these notes to vitalize for you so vast a congregation of "dead uns." It is, indeed, only a comparatively few of the one thousand and twenty-three ancestors to whom I shall be able to give you a personal introduction. In the circular charts which I furnish you in connection with these notes you will perceive the blanks, which in the radiation backwards cause such vast hiati.

These paternal ancestors of yours, with the exception of the Stanfords, were of early Massachusetts stock. They were for the most part of the "yeoman" or farmer class; there were some "artisans" among them, a few "merchants," a few "gentlemen," and a very few "ministers." Few of them were of distinguished lineage. Your grandfather William Wallace Crapo's progenitors, without exception, so far as I have been able to ascertain, are descended from the early settlers of the Plymouth Colony and the Rhode Island Colonies, and your grandmother Sarah Tappan Crapo's progenitors all, except the Stanfords, spring from the early settlers of the Massachusetts Bay Colony. In Plymouth and Bristol Counties or in Rhode Island on the one side, and in Essex and Suffolk Counties on the other they dwelt. Few among them were renowned. They were almost without exception very decent sort of folk, exemplary and mediocre, whose personal histories if not of much importance to the world at large are none the less worthy of your interest and mine.

Your father, like most people, had four great grandfathers and four great grandmothers. They were:

Jesse Crapo
Phebe Howland

Williams Slocum
Anne Almy Chase

Abner Toppan
Elizabeth Stanford

Aaron Davis
Sarah Morse Smith

For purely literary reasons I shall present to you the ancestors of these eight forebears in the following order, in the divisions of these notes:

Part I. Ancestors of Jesse Crapo.
Part II. Ancestors of Phebe Howland.
Part III. Ancestors of Anne Almy Chase.
Part IV. Ancestors of Williams Slocum.
Part V. Ancestors of Sarah Morse Smith.
Part VI. Ancestors of Abner Toppan.
Part VII. Ancestors of Aaron Davis.
Part VIII. Ancestors of Elizabeth Stanford.

It is more especially my purpose to tell the stories of some of the comeoverers from whom these eight great great grandparents of yours descended, and something also about a few of the descendants of these comeoverers from whom in direct lineage you spring. The temptation to stray from the direct line of descent has been great. So many interesting people are collat-

erally connected with these lineal ancestors of yours that it has required much resolution on my part not to bring some of them into these notes. I have, however, for the most part, steadfastly held to my determination not to be led astray from the straight path.

Necessarily the personal stories of your comeoverers are intimately connected with certain episodes of the early story of New England, and in presenting their biographies I have unavoidably made frequent references to events in the history of the founding of New England which doubtless assume a more intimate knowledge of history than you have any reason to possess. The history of the settlement of the Plymouth and Massachusetts Bay Colonies is fundamentally the basis of the history of your comeoverers. The history of the settlement of the towns of New Plymouth, Sandwich, Rochester, Dartmouth, Salem, Boston, Ipswich, Newbury, Salisbury, Gloucester, Providence, R. I., Portsmouth, R. I., and Warwick, R. I., and other early New England towns is necessarily intimately involved in the personal history of their settlers from whom you descend. The Pilgrim and the Puritan religious faiths, the Antinomian controversy, the Quaker persecutions, the Witchcraft delusion, the Indian wars, and other burning topics of the early days, cannot be ignored in telling the stories of your ancestors who were closely affected by them. To attempt, however, to elucidate in these notes the historical conditions which bore directly on the fortunes of your forefathers and mothers would

involve us both in an effort which would be far more laborious than satisfactory. Nor do I expect my presentation of these biographical notes will stimulate your interest to such a pitch that you will seek to familiarize yourself with the mise-en-scene of the play in which your forebears acted their subordinate parts by any attempt to assimilate the vast accumulation of literature which portrays it. To me, however, the knowledge of the story of the settlement of New England which I have, perforce, acquired in the wide search for facts connected with my inquiries in your behalf, has been an ample reward for the work. To imitate the delightfully absurd style of Cotton Mather, I confess that the first and best fruit of my genealogical labors has been a realization of the demonstration through a wondrous concatenation of simple testimonies that this New England of ours was founded by men and women who were dominated by spiritual and not material aspirations. By their works we may know them, but through their faith were we made.

These notes make no claim of completeness or of unassailable accuracy. They make no pretense of masquerading as original contributions of any importance to genealogical or historical lore. They lack, indeed, the essential virtue of serious genealogical work—the scrupulous examination and analysis of the direct evidence of original records. On the contrary they are based largely on hearsay. Very little independent work in the investigation of original sources of information has gone into their construction. The

published genealogies of a considerable number of the families with whom you are of kin; the marvellous compendium known as the New England Historical and Genealogical Register; Mr. Austin's admirable work on the early settlers of Rhode Island; the publications of Historical Societies, notably the Old Dartmouth Historical Society; town histories; and in general the free use of the numerous handy tools of the trade of genealogy have, with the assistance of several kind helpers, supplied the data which I now present to you. The utmost to which these notes may aspire is to give you sometime in the future, when you have ceased to see visions and have come to dream dreams, a roughly sketched picture of that little portion of long ago humanity which by the accident of your birth involves your existence. The notes may not even achieve that aspiration. I keenly appreciate the undeniable fact that they contain much dry statistical information which may reasonably bore you. After all, even if you can not take pleasure in reading them all you will, perhaps, be pleased to know that they have given me much pleasure in writing them.

Affectionately your uncle,

HENRY H. CRAPO.

A LIST OF
CERTAIN COMEOVERERS
FROM WHOM YOU DIRECTLY DESCEND
WHO ARE
MENTIONED IN THESE NOTES

LIST OF COMEOVERERS

NAME	SHIP	Year of Immigration
Alcock, George		1630
Alcock, wife of George		1630
Alcock, John		—1637
Allen, George		1635
Allen, Ralph		1635
Almy, Audrey	Abigail	1635
Almy, Christopher	Abigail	1635
Almy, William	Abigail	1635
Atkinson, Abigail		1634
Atkinson, Theodore		1634
Bailey, John	Angel Gabriel	1635
Bailey, John, Jr.	Angel Gabriel	1635
Bennett, Elizabeth		—1642
Bennett, Rebecca		—1639
Bennett, Robert		—1639
Borden, Joan		—1637
Borden, Richard		—1637
Bradbury, Thomas		1634
Briggs, John		—1638
Briggs, wife of John		—1638
Briggs (Taunton)		
Brown, Mary	James	1635
Brown, Thomas	James	1635
Brown, William		
Brown, Mary		
Carr, George		—1633
Chase, Aquila		—1636
Chase, Mary		1630
Chase, William		1630
Chase, William, Jr.		1630
Clark, Thomas	Ann	1623

Coffin, Dionis		1642
Coffin, Joan		1642
Coffin, Tristram		1642
Coffin, Tristram, Jr.		1642
Coker, Robert	Mary and John	1634
Cook, John		—1643
Cook, Mary		—1643
Cook, Thomas		—1643
Cook, Thomas		
Cooke, Francis	Mayflower	1620
Cooke, Hester	Ann	1623
Cooke, John	Mayflower	1620
Cornell, Rebecca		—1638
Cornell, Thomas		—1638
Crapo, Peter		abt. 1680
Cutting, John		—1634
Davis, John		—1638
Day, Anthony		—1645
Deacon, Phebe		—1638
Dillingham, Drusilla		1632
Dillingham, Edward		1632
Dillingham, Henry		1632
Dummer, Alice	Bevis	1638
Dummer, Jane	Bevis	1638
Dummer, Stephen	Bevis	1638
Earle, Ralph		1634
Earle, Joan		1634
Eaton, Nathaniel	Hector	1637
Emery, Ann	James	1635
Emery, Eleanor	James	1635
Emery, John	James	1635
Emery, John, Jr.	James	1635
Emery, Mary	James	1635
Fisher, Edward		—1638
Fisher, Judith		—1638
Fitzgerald, Elephel		—1680

Follansbee, Thomas		—1660
Godfrey, John	Mary and John	1634
Godfrey, wife of John	Mary and John	1634
Godfrey, Peter	Mary and John	1634
Gould, Phebe		—1638
Gould, Priscilla		—1638
Gould, Zaccheus		—1638
Graves, Thomas		—1635
Graves, son of Thomas		—1635
Greenleaf, Edmund		1634
Greenleaf, Judith		1634
Greenleaf, Sarah		1634
Hammond, Benjamin	Griffin	1634
Hammond, Elizabeth Penn	Griffin	1634
Haskell, William		1637
Hathaway, Arthur		—1643
Hilton, Mary		
Holder, Christopher	Speedwell	1656
Howland, Arthur	James or Ann	1621–3
Howland, Henry	James or Ann	1621–3
Hutchinson, Anne	Griffin	1634
Hutchinson, Bridget	Griffin	1634
Hutchinson, Susanna	Griffin	1634
Hutchinson, William	Griffin	1634
Ingersoll, Ann	Talbot	1629
Ingersoll, Bathsheba	Talbot	1629
Ingersoll, Richard	Talbot	1629
Kimball, Richard	Elizabeth	1634
Kimball, Thomas	Elizabeth	1634
Kimball, Ursula	Elizabeth	1634
Kirby, Richard		—1636
Kirby, Jane		—1636
Knapp, John		1630
Knapp, William		1630
Knight, John	James	1635
Knight, Elizabeth	James	1635

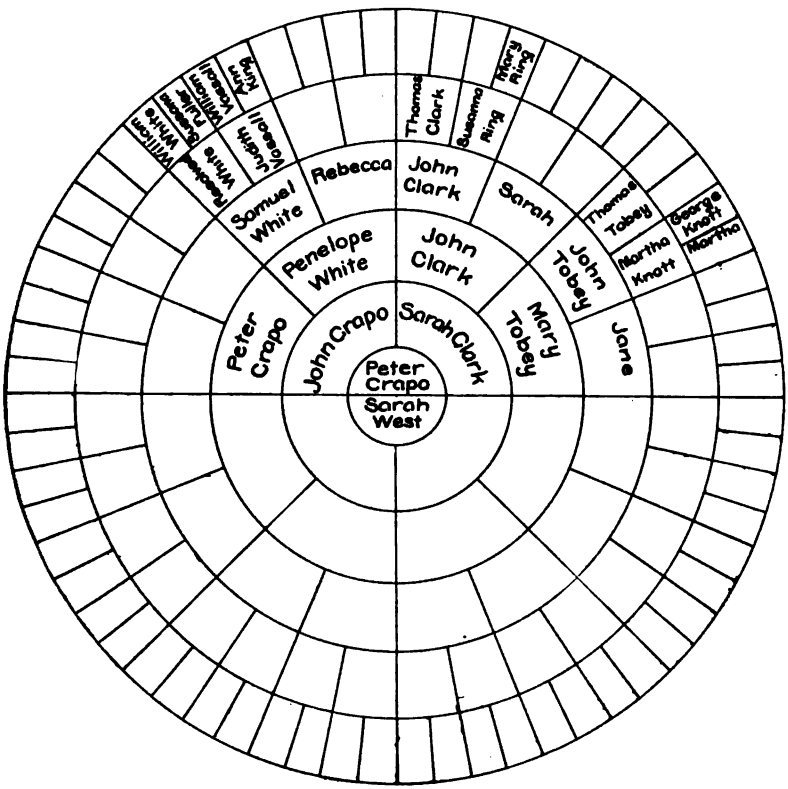
Knott, George		—1637
Knott, Martha		—1637
Long, Robert	Defense	1635
Long, Zachariah	Defense	1635
Lott, Mary	Defense	1635
Machett, Susanna		1649
Marbury, Catherine	Griffin	1634
Masters, Jane		1630
Masters, John		1630
Masters, Lydia		1630
Merrick, James	James	1635
Moody, William	Mary and John	1634
Moody, Sarah	Mary and John	1634
Morse, Anthony	James	1635
Morse, Mary	James	1635
Mott, Adam	Defense	1635
Mott, Adam, Jr.	Defense	1635
Mott, John		abt. 1639
Mott, Sarah	Defense	1635
Mudge, Mary		1638
Mudge, Thomas		1638
Newland, Mary		—1637
Newman, Thomas	Mary and John	1634
Nicholson, Joseph		—1659
Noyes, Nicholas	Mary and John	1634
Odding, Sarah		—1633
Oliver, Elizabeth		—1633
Ordway, James		—1648
Paine, Anthony		—1638
Paine, Mary		—1638
Palgrave, Anne		1630
Palgrave, Richard		1630
Palgrave, Sarah		1630
Perkins, John	Lyon	1631
Perkins, Judith	Lyon	1631
Perkins, Mary	Lyon	1631

Phillips, William	Falcon (?)	(?) 1635
Porter, Margaret		—1633
Pratt, Bathsheba	Ann	1623
Pratt, Joshua	Ann	1623
Ricketson, William		—1679
Ring, Mary		1629
Ring, Susanna		1629
Russell, Dorothy		—1642
Russell, John		—1642
Sawyer, Ruth		—1643
Sawyer, William		—1643
Scott, Martha	Elizabeth	1634
Scott, Richard	Griffin	1634
Sears, Thomas		—1638
Sennet, Walter		—1638
Sewall, Hannah	Prudent Mary	1661
Sewall, Henry		1634
Sewall, Henry, Jr.	Elizabeth and Dorcas	1634
Shatswell, Mary		
Shaw, Anthony		—1653
Sherman, Philip		1633
Sisson, Richard		—1653
Slocum, Giles		—1638
Slocum, Joan		—1638
Smith, Joanna	James	1635
Smith, John		—1628
Smith, Rebecca	James	1635
Smith, Thomas	James	1635
Smith, Thomas		
Spark, John		
Spooner, William		—1637
Sprague, Francis	Ann	1623
Sprague, wife of Francis	Ann	1623
Stafford, Thomas		—1626
Stanford, John (?) or		1635
Stanford, Thomas (?)		1684

Stonard, Alice		—1645
Stonard, John		—1645
Tabor, Philip		—1633
Tallman, Peter		—1648
Tibbot, Mary		—1640
Tibbot, Walter		—1640
Tidd, Joshua		—1636
Tidd, Sarah		—1636
Tillinghast, Pardon		1643
Tobey, Thomas		—1644
Toppan, Abraham	Mary Anne	1637
Toppan, Susanna	Mary Anne	1637
Tripp, John		—1638
Vassall, Anna	Blessing	1635
Vassall, Judith	Blessing	1635
Vassall, William	Arabella	1630
Vincent, John		—1637
Vincent, Mary		—1637
Walker, John		—1639
Walker, Katherine		—1639
Warren, Elizabeth	Ann	1623
Warren, Richard	Mayflower	1620
Webster, John		—1634
Westcote, Mercy		—1636
Westcote, Stukeley		—1636
Wheeler, John	Mary and John	1634
Wheeler, Anne	Mary and John	1634
White, Resolved	Mayflower	1620
White, Susanna	Mayflower	1620
White, William	Mayflower	1620
Wigglesworth, Edward		1638
Wigglesworth, Esther		1638
Wigglesworth, Michael		1638
Wilde, John		—1637
Williams, Mary		—1639
Williams, Nathaniel		—1639

PART I

ANCESTORS
OF
JESSE CRAPO


Peter Crapo
Sarah West
John Crapo
Sarah Clark
Peter Crapo
Penelope White
John Clark
Mary Tobey
Samuel White
Rebecca
John Clark
Sarah
John Tobey
Jane
Thomas Clark
Susanna Ring
Mary Ring
Thomas Tobey
Martha Knott
George Knott
Martha
Lydia Vassall
Ann King
Rebecca White
Elizabeth Vassall
William White
Elizabeth Vassall

Chapter I

ORIGO NOMINIS

ORIGO NOMINIS

ODE TO AN EXPIRING FROG

BY MRS. LEO HUNTER

"Can I view thee panting, lying
On thy stomach, without sighing;
Can I unmoved see thee dying
On a log
Expiring frog!"

"Beautiful," said Mr. Pickwick.
"Fine," said Mr. Leo Hunter, "so simple."
"Very," said Mr. Pickwick.
"All point, sir, all point," said Mr. Leo Hunter.

To me, my dear William, these pathetic verses of Mrs. Leo Hunter (wouldn't you have liked to hear her spout them at the fete-champetre in the character of Minerva?) have indeed a point.

"Johnny Crapaud" as the generic designation of a Frenchman I was told in my callow youth was the name which the insular prejudice of perfidious Albion applied to the natives of la belle France, because, forsooth, they ate frogs. I used to wonder whether the correlative nickname of "John Bull" was similarly traceable to a predilection for the "good roast beef of old England." This dogma of the frog-eating Frenchman I obedi-

ently accepted until I chanced in turning the pages of a French Dictionary to find that the word crapaud — was it possible? — meant TOAD? Now it may perhaps be a question of taste as to whether frogs' legs, skinned, well salted and broiled over a quick fire, are entitled to a place in the roll of epicurean delights, but it is impossible to believe that even the perverseness of insular bigotry would have charged a Frenchman with such a depth of culinary depravity as broiled *toads.*

Perceiving that the frog-eating theory must be abandoned, I set forth in the valley of the shadow of philology. In my wanderings I found the explanation vouchsafed to my youthful inquiries so widely entertained and so often reiterated as to furnish almost an excuse for the ignorance of the French language entertained by my preceptors. None the less it is manifest that toads are not frogs. Some iconoclast propounded this idea under the head of "Notes and Queries." The usual result followed. Totally inconsistent and equally confident answers were contributed by that anonymous group of old-fogies who live and breathe and have their being in Notes and Queries. The Editors of Notes and Queries having negligently or maliciously failed to establish a court of final appeal to decide the queries mooted under their direction, you are at liberty to adopt any one of the learned explanations of the origin of the name of Crapo which happens to please your fancy. I will furnish you with a few specimens only from which to make a choice.

In the edition of Fabyan's Chronicles edited by Henry Ellis (1811) there is a good representation of "Ye olden armes of France," namely, "a shield argent, three toads erect, sable, borne by the name of Botereux." Newton's Heraldry (London, 1846) thus discourses about this ancient emblem: "The toads exhibited in this shield of arms are of very ancient appropriation and by some heralds are supposed to have been derived from services performed by an ancestor in the French army as early as the time of Childeric in the fifth century, by whom it is said toads were borne as the heraldic symbol of the country of Tournay in Flanders of which he was king. These toads were afterwards changed to fleur-de-lis in the royal standard of France." And to the same effect Elliott's Horæ Apocapyticæ.

One naturally wonders by what process of trans-substantiation the toads were turned into lilies. Surely he was an inept blazoner whose toads were mistaken for lilies. That, at least, seems more plausible than the explanation of a certain Miss Mullington (Heraldry in History, Poetry and Romance, London, 1858) who writes that the "legend of the noxious toad passing into the heaven-descended lily symbolizes respectively the gross errors and impure worship of paganism and the purity, majesty and dignity of the true faith embraced by Clovis at his baptism." The romantic and poetical Miss Mullington is, however, corroborated by Raone de Presles (Grans Croniques de France) who says, "the device of Clovis was three toads, but after his baptism the

W. H. S.

Arians greatly hated him and assembled a large army under King Candat to put down the Christian King. While on his way to meet the heretics he saw in the heavens his device miraculously change into three lilies or on a banure azure. He had such a banner instantly made and called it his 'liflamme.' Even before his army came in sight of King Candat the host of the heretic lay dead, slain like the army of Sennacherib by a blast from the God of battles."

As an illustration of this explanation of the use of the sobriquet of Crapaud for a Frenchman you will find in Seward's Anecdotes the following: "When the French took the city of Aras from the Spaniards under Louis XIV it was remembered that Nostradamus had said 'Les anciens crapauds prendront Sara'—the ancient toads shall Sara take. This prophecy of Nostradamus (he died in 1566) was applied to this event in a somewhat roundabout manner. Sara is Aras backwards. By the ancient toads were meant the French, 'as that nation formerly had for its armorial bearings three of those odious reptiles instead of the three fleur-de-lis which it now bears.'"

I will give you only one other explanation of our nickname. This is furnished by one W. T. M. of Reading, Mass. (1891). He says: "Jean Crapaud. The popular notion runs that this term was applied to Frenchmen through the idea generally entertained that frogs were their favorite or national food. It seems, however, that the phrase is really associated with the natives of

Jersey. Moreover, crapaud is a toad and not a frog. The number of toads on the Island of Jersey, says an old magazine article, gave rise to the nickname Crapaud, applied to Jersey men. This by a sort of nautical ratiocination has been transferred to Frenchmen generally." To be able to slip off one's pen such a phrase as "nautical ratiocination" in itself marks W. T. M. as a man of ability, but I found his statements corroborated by another learned individual, by name, "Perez," who says, "The natives of Jersey are indeed called Crapauds by Guernsey men, who in return are honored by the title of 'Anes.'" A neat rejoinder certainly.

Quite between you and me, my dear William, my own opinion is that all this learned discussion is beside the mark. "Toad" as a term of contempt is almost as old as the English language. Burton in his Anatomy of Melancholy so uses it. Johnson (the great Johnson) so uses it. Charlotte Bronte, whose phrases came from the very soil of her north country, says, "If she were a nice pretty child one might compassionate her forlornness, but one can not really care for such a little toad as that." "Toady"—a servile dependent doing reptile service; "Toad eater," a poor devil who is in such a state of dependence that he is forced to do the most nauseous things imaginable to please the humor of his patron; "Toadyism" used by Thackeray as a synonym of snobbishness; — there is, indeed, no end of illustrations to be adduced to show the use of *toad* as a general term of contempt. For instance, in

our civil war (1861-65) the term "toad-sticker" was well nigh universal as the designation of a sword. So when an Englishman calls a Frenchman a *toad* one need not seek a recondite explanation in coats of arms, or sayings of Nostradamus, or local nicknames from Jersey. He calls him a toad because he thinks he is a toad.

You are wondering, perhaps, what this discoursive rigmarole has to do with you and your name. Well, it's just here. The first known ancestor of your name was a little French chap cast ashore from a wreck on the shore of Cape Cod, and whether he didn't know what his name really was, or if he did the Cape Codders couldn't pronounce it with comfort, they called him Crapaud, for short, — a Frenchman. For myself I like to fancy that when the little waif, our ancestor, was brought dripping from the sea, and dazed and frightened crouched before the hearth fire of a fisherman's hut by the shore, the good wife, in imitation of her ancestress Eve, said: "It looks like a toad, and it squats like a toad, — let's call it a toad."

However it happened, my dear William, you're a Toad. Never put on the airs of a Frog. After all, there's something to be said for those "noxious reptiles." Louis Agassiz, at all events, held a brief for us. He says "toads should rank higher than frogs because of their more terrestrial habits." (I don't see just why, do you?) Lyly in his Euphues (a sufficiently long time ago) reminds us that "The foule toad hath a faire stone in his head." Shakespeare tells us "The

toad, ugly and venomous, wears yet a precious jewel in his head." In Queen Elizabeth's inventory is a "Crapaud Ring" — a ring set with a precious stone supposed to be from the head of a toad. After all a jewel in one's head is better than mere jumping hind legs, don't you think?

Chapter II

PETER CRAPO

Came over about 1680

Peter Crapo (Penelope White)	? 1670 — 1756
John Crapo (Sarah Clark)	1711 — 1779+
Peter Crapo (Sarah West)	1743 — 1822
Jesse Crapo (Phebe Howland)	1781 — 1831
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

PETER CRAPO

Possibly the little cast-away, although he had forgotten or was denied his surname, did remember and attempt to preserve his Christian name — Pierre. If so he must have become discouraged at the perversity of his neighbors and the scriveners who have designated him upon the public records as Pier, Pero, Peroo, Perez, and other ways, so in the end he called himself just plain Peter.

I have two signatures of his which do him credit. (Some of your other ancestors who doubtless considered themselves very much more pumpkins signed thus — "his X mark.") I reproduce them here:

One of the signatures is to an instrument in which the said Peter Crapoo of Rochester in the County of Plymouth in the Province of Massachusetts Bay, firmly stands bound and obliged to one Jabez Delano, yeoman, in the sum of "forty pounds good public bills of credit," the condition of the obligation being that the said Peter should deliver to the said Jabez "one thousand good merchantable rails at Acushnet landing" before the fifteenth day of July 1733-34. The other signature evidences his obligation to "iolin perege of sandwick in ye countee of burnstable" to repay "twenty pounds five shilens and six pence" money borrowed in 1735. Since he called himself "Peter" it ought to suffice for us now surely. Yet I find in the Plymouth Registry a deed to him in 1703 in which he is called "Peroo Crapo," another in 1711 "Peter Crapau," another in 1722-23 "Peir Crapo" and in his marriage record he is called "Perez Crapoo."

The tradition which your great grandfather Henry Howland Crapo preserved of his great great grandfather Peter the First was that as a young lad, the only survivor of a French vessel from Bordeaux, he was cast ashore somewhere on the coast of Cape Cod. Subsequently, very likely through the action of the public authorities, since he was clearly a public charge, he was "put out" to one Francis Coombs, who brought him up. This tradition is corroborated from an independent source. Judge Coombs of New Bedford (the father of Benjamin F. Coombs, the cashier of the Bedford Bank, and the grandfather of George

Coombs, a schoolmate of mine) was familiar with a tradition of his family that they took in a little French boy, called him Crapaud, cared for him and reared him.

Another similar tradition preserved by Philip M. Crapo of Burlington, Iowa, (a dear friend of your grandfather) who derived it from the Albany Crapos, who in turn derived it from Philip Crapo, a distinguished lawyer of Providence in the last century, was to the effect that the boy Pierre was left with Francis Coombs by his brother, the commander of a French man-of-war wrecked on the coast of Cape Cod. The brother (he is called Nicholas in this tradition) promised that when he returned to France he would send for the lad. He was never more heard from.

Similar traditions varying in detail have been preserved in several Crapo families in Dartmouth and Rochester. They all agree in making our common ancestor a young boy, French by nationality, and the survivor of a wreck. In several of these traditions a brother appears, sometimes as Nicholas and sometimes as Francis. If there was, indeed, such a brother, he must have died or disappeared, because all the known Crapos are easily traced back to our Pierre. It is fair to assume that the date of the wreck was not long before 1680. It would be interesting to try to discover by the shipping records whether any merchant vessel bound for some port in America cleared from Bordeaux about that time and was never more heard from. It would seem that the

loss of a French man-of-war in those days might possibly be traced in the archives of the naval history of France. It is not inconceivable that should you devote the time and labor to look into the matter you might discover what your name really is, and who were the people that little cast-away boy called father and mother.

Your grandmother, Sarah Tappan Crapo, always pretended to claim that Pierre was the "lost Dauphin," and consequently that she was rightfully Queen of France. Chronology sufficiently disposes of this fantasy. The poor little fellow known as the "lost Dauphin" was Louis XVII of France, a son of Marie Antoinette, born in 1785 and died (probably) in 1795 in the prison from which his father and mother were taken to the guillotine. Sa Vie, son Agonie, sa Mort (M. A. de Beauchesne, 1853) tells the story of this unfortunate little prince which is even more thrilling than the somewhat similar history of the two princes in the Tower of London. No less than twenty persons claimed afterwards to be the lost Dauphin, tailors, shoemakers, a Jewish music teacher of London, and most distinguished of all, the Rev. Eleazer Williams, a missionary to the Oneidas, who lived in Hogansburg, New York, and who cut a great figure in Paris for a time with his pretensions. It is fortunate that we are not of these.

A much more probable theory has been advanced by those learned in such matters that our cast-away was from one of the numerous bands of Huguenots who fled to New England at the end

of the Seventeenth century. The tradition that he came from Bordeaux is partially corroborative evidence. It was at Bordeaux that Richelieu encountered the most stubborn revolt of heretics that vexed his wondrous reign. The Rounsevells and the Demoranvilles and the Volottes, all well known Rochester and Freetown families, are currently supposed to have been of Huguenot origin. That Pierre Crapaud, who was subsequently closely connected with several of these families through the marriages of his children, may have originally been in some way associated with the Huguenot refugees is not improbable. Mr. William T. Davis, the historian of Plymouth, some years ago suggested to me that Pierre may possibly have been on that somewhat famous ship wrecked on the coast of Cape Cod in 1694, on which Francis le Baron, the "nameless nobleman," was either a passenger or an officer. The tradition of Pierre's somewhat dramatic entrance on the scene by means of a wreck would make this plausible, yet I am inclined to think that if he was "a boy" when he was cast ashore 1694 is rather too late a date for his advent. Moreover this explanation of Pierre's arrival would preclude his association with Francis Coombs, as to which the tradition is quite as persistent as that he was French, a boy, and the survivor of a wreck.

After all it matters not so much whether this little chap was the son of a smug bourgeois of Bordeaux, the brother of an aristocratic commander of a French man-of-war, the persecuted companion of a nameless nobleman, or, even, by

the grace of God eldest son of the King of France, Dauphin of Viennois, — as it does matter that he was a sturdy, thrifty pioneer of New England who "made good."

Francis Coombs was a son of "Mr. John Combe," a Frenchman, who appeared in Plymouth prior to 1630 and died prior to 1648. He married, 1630, Sarah Priest, daughter of Degory Priest. Her mother was a sister of Isaac Allerton of the Mayflower and had first married John Vincent. Degory Priest, her second husband, died in Leyden and just before crossing in the Ann in 1623 his widow married Cuthbert Cuthbertson. Mr. Cuthbertson and his wife brought with them a boy, Samuel, and two little girls, the children of Mrs. Cuthbertson and her husband Degory Priest. The children are afterwards erroneously described in the Plymouth records as the children of Cuthbert Cuthbertson. One of these daughters of Degory Priest married Phineas Pratt and the other, Sarah, married "Mr. John Combe." John Combe, whose name soon became corrupted to Coombs, acquired some little property in Plymouth and is mentioned on the records in connection with land grants and minor municipal employments. He died prior to 1648 at which time his wife went back to the old country, deserting her children, who came under the faithful care of William Spooner, an ancestor of yours, whom John Coombs had indentured when he was a destitute young lad. One of these children was Francis, who took a somewhat prominent part in the affairs of Plymouth, acting as officer in vari-

ous town matters, and being closely associated with Thomas Prence in several real estate deals, among which was the purchase of "Namassakett," later known as Middlebury and still later as Middleboro. In 1667 Francis Coombs was living in Plymouth but probably removed to Middleboro soon after its purchase. He was a selectman of "Middlebury" in 1674 and 1675. In 1675 he was associated with Lieutenant Morton in settling the estate of Governor Prence. He was one of a committee of two who distributed in Middleboro the funds sent by devout Christians in Ireland to alleviate the distress caused by King Philip's War. In 1678 he petitioned the court at Plymouth for a minister to be established at "Middlebury," and in the same year he was licensed by the Court "to keep an ordinary." This ordinary was probably situated at the "Green," some miles north of the present main village, and for a century and a half it continued to dispense hospitality to travellers. It was to this public house that little Pierre Crapaud went under indenture to Francis Coombs about 1680. How old he was at that time we cannot know. The traditions from various sources unite in designating him as a mere boy. In 1682 Francis Coombs died. The ordinary was carried on by his widow, who received a license therefor in 1684. Francis Coombs had first married Deborah Morton, and by her had several daughters, but no son. His second wife and widow was Mary Barker Pratt, a daughter of Samuel Pratt, his cousin. Soon after 1684 Mary Barker Pratt Coombs mar-

ried David Wood of Middleboro and continued for a time, at least, to carry on the ordinary. Whether "Anthony" Coombs, who may have been a brother of Francis Coombs, was ever associated in the management of this inn I have not been able to ascertain. There seems to be some tradition to that effect. Some seventy-five years ago this same tavern was still in existence, kept by one Abner Barrows and a portion of the building at that time was thought to be a part of the "old Coombs ordinary." It was here doubtless that Pierre Crapaud grew up, working as chore-boy and assistant.

To these kindly people by the name of Coombs Peter owed much, but to his own hard persevering work and thrift he must have owed his ability to purchase from Samuel Hammond "twenty acres being part of the one hundred acre division grant to my own share and yet unlaid out" of the Sippican purchase. This deed runs to Peroo Crapau and is dated November 8, 1703, and on the following March, as appears by the Rochester land records, the twenty acres were set off to Peter in the "gore of land next to Dartmouth" at the south end of Sniptuit Pond, "a part of Samuel Hammond's share at first." In the same year he recorded the ear mark of his cattle. With such an acquirement of land and kine why should he not have taken unto himself a wife? "Perez Crapoo was married to Penelabe White his wife the 31st day of May, 1704," reads the marriage record on the first page of the Rochester town records. That is the event in the life of Peter

the Frenchman in which you and I are most interested, as doubtless was he also.

Here by the shore of Sniptuit, near the source of the Mattapoisett River, Peter spent his life, each year acquiring more land and goods. One of his early purchases (he is described in the deed as Peter Crapaux) was of thirty acres adjoining his original purchase "and also two islands and a half in the Sniptuit Pond which half is bounded on the south with Middleboro bounds." From 1722 to 1756 hardly a year passed that he did not add to his real estate holdings, and when he died he was possessed of several hundred acres. This land was, of course, largely wood-land and it would seem that he logged it to some extent. In 1755 he entered into an agreement with two neighbors to put a ditch through their several properties "to let the alewives get from Mattapoisett River to Sniptuit Pond." This ditch still remains and each spring the alewives returning from the south jump the weir at Mattapoisett and find their way to the Pond, where in the shallow water near Peter Crapo's islands they cast their spawn. His homestead was on the west side of the road which skirts Sniptuit on its westerly side. In a deposition taken in 1731 this road is described as the "way which went from Samuel White's deceased his dwelling house to the Beaver Dam where Peter Crapoo dweels." Curiously enough a Frenchman lives on the place at the present time. The old well and some of the foundation stones of an early dwelling are the only relics of the original

structures. The land slopes somewhat abruptly to the shore and the view across the Pond, whose shallow water brings varied hues of green and blue amid the yellow sedge, makes the site a most attractive one. Here were born to Peter and his wife Penelope, for the King's service, six sons and four daughters. I know not the date of Penelope's death, but Peter married a second time, as appears by his will. He died in 1756. As Peter is, in a sense, your principal namesake ancestor, I will venture to quote his last will and testament in full, although I promise not to again afflict you in these notes with extended copies from the Probate records:

In the name of God Amen — this 20th day of February A.D. 1756 I Peter Crapo of Rochester in the County of Plimouth Yeoman do make this my Last Will and Testament first I Recommend my Soul to God who Gave it, & my body to the Ground to be buried in a decent Christian Buriall @ the discretion of my Execr. hereafter named, and as Touching such worldly Estate wherewith it hath pleased God to bless me, I Give and Dispose of the same in the following manner and form. Imprs. I give and Bequeath to my Loving wife Ann Crapo all the Household Goods and Stuf She brought to me @ time of Marrage, and also I give her a Sutable maintenance both in Sickness and in helth to be Provided for her by my three Sons hereafter Enjoyned to the Same and said Meantenance and Support to be what may be for her Comfortable Subsistance in every Respect according to her age & Quality.

Item — I Give to my son Frances Crapo and to his Heirs and assigns forever, the Dwelling House and Land he now lives on being in Rochester aforesd, Being all my Lands on the Easterly Side the Ditch or Brook runing out of the South West corner Sniptuit Pond having sd. Pond on the north, Nicholas and Seth Crapo's Land on

the South, the Long Pond So called, and other mens Land on the East Together with my Two Islands in said Sniptuit pond, he paying so much of the Bond I have on him to four of my Daughters Hereafter named as I shall assign within twelve Months after my decease.

Item—I Give to my Three Sons Peter Crapo, Junr. John Crapo and Hezekiah Crapo, and to their Heirs and assigns forever in Equall Shares all my other Estate both Real and Personall not before Disposed off, in this my will nor by Deeds Excepting the Bond abovesaid on my son Francis, they Paying my Just Debts and Funerall charges, and Providing for their said Hond. Mother, in Law my Wido, as above Expressed, and after my decease Deliver to her the Household Goods and Stuf She brought to me @ time of Marrage.

Item I Give to my son Nicholas Crapo five Shillings Money and that with what I have already given him, to be his Proportion of my Estate.

Item I give to my Son Seth Crapo five Shillings money and that with what I have already given him, to be his portion of my Estate.

Item I Give to my four Daughters, viz. Susannah Damoranvill, Mary Spooner, Elizabeth Luke, and Rebecca Mathews Twenty Dollars to each of them, to be paid them by my said son Francis Six months after my decease, and it is to be in full discharge of the Bond aforesaid, and if either of my said four Daughters shall dye before Payment then to be Payd to their Heirs —

Furthermore it is my Will That what I have herein given my Son John Crapoo, is to be accounted in full Discharge of any and all demands he may make on my Estate for anything contracted before the Date hereof, Finally I do hereby Constitute and appoint my Son Hezekiah Crapoo Sole Executor of this my Last will and Testament and I do hereby Revoke and Disanull all former Wills by me heretofore made Ratifying and Confirming this and no Other to be my Last Will and Testament In Witness whereof I have hereunto Set my hand and Seal the day and Year first above writen.

PETER CRAPOO (Seal)

It is from John that you descend. He was born in 1711. In 1734 he married Sarah Clark, the daughter of a neighbor. In 1739 his father Peter conveyed to him twenty acres "by the orchard of Joseph Ashley" near Peter's Sniptuit holdings. It was here perhaps that he lived. In 1743 his father deeded to him additional land. In 1744 he purchased a large tract in the "gore." The consideration was £150. He is described in this deed as a "husbandman." I am of the impression that I somewhere found him described as a "blacksmith," but I am unable to verify the statement. In 1762 he and his brothers, Peter and Hezekiah, made a partition of the land which they received as residuary legatees under their father's will, and to John was given the land which the first Peter purchased of Ebenezer Lewis not far from the Pond. There are several other records of land transfers to and from him. He was living as late as 1779 when he conveyed most of his lands to his son John, junior, having doubtless given his other sons their shares by helping them establish the lumber business in Freetown. His son Peter, of whom more anon, was the father of Jesse Crapo.

Chapter III

RESOLVED WHITE

Came over 1620

Mayflower

Resolved White (Judith Vassall)	1614 — 1680+
Samuel White (Rebecca ———)	1646 — 1694—
Penelope White (Peter Crapo)	1687 — 17—
John Crapo (Sarah Clark)	1711 — 1779+
Peter Crapo (Sarah West)	1743 — 1822
Jesse Crapo (Phebe Howland)	1781 — 1831
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

RESOLVED WHITE

The supreme patent of nobility for us Old Colony folk is to have "come over on the Mayflower." This distinction your seven times great grandfather Resolved White, among others, brings you. "This is the one story," said George F. Hoar, "to which for us, or for our children, nothing in human annals may be cited for parallel or comparison save the story of Bethlehem. There is none other told in heaven or among men like the story of the Pilgrims. Upon this rock is founded our house; it shall not fall. * * * * The sons of the Pilgrim have crossed the Mississippi and possess the shores of the Pacific; the tree our fathers set covered at first a little space by the seaside. It has planted its banyan branches in the ground. * * * * Wherever the son of the Pilgrim goes he will carry with him what the Pilgrim brought from Leyden — the love of liberty, reverence for law, trust in God. * * * * His inherited instinct for the building of states will be as sure as that of the bee for building her cell or the eagle his nest. * * * * If cowardice dissuade him from the peril and sacrifice, without which nothing can be gained in the great crises of national life, let him answer: I am of the blood of them who crossed the ocean in the

Mayflower and encountered the wilderness and the savage in the winter of 1620. If luxury and ease come with their seductive whisper, he will reply: I am descended from the little company of whom more than half died before Spring, and of whom none went back to England."

In Governor William Bradford's list of "the names of those which came over first in ye year 1620, and were, by the blessing of God, the first beginers and (in a sort) the foundation of all the Plantations and Colonies in New England" is the following: "Mr. William White and Sussanna his wife and one sone caled Resolved, and one borne on ship board caled Peregrine, and 2 servants William Holbeck and Edward Thomson."

William White is said to have been the son of a Bishop of the Church of England. If this be so, which I regard as extremely doubtful, it may have been Francis White born at St. Noets, Huntingdonshire, educated at Caius College, Cambridge, and after many preferments made Bishop of Carlisle, and Lord Almoner to the King (Charles I), then translated to Norwich, and in 1631 to Ely. In February, 1637-38, he died in his palace at Holborn and was buried in Saint Paul's, London. If your ancestor, William White, was indeed the son of so distinguished a Church of England divine, he must have felt the difficulties of domestic revolt before he came into conflict with the established order of society and was forced into exile in Holland. He may well have deserved the description which some pious descendant gives us, to the effect that he "was one

of that little handful of God's own wheat flailed by adversity, tossed and winnowed until earthly selfishness had been beaten from them and left them pure seed fit for the planting of a new world."

William White was one of the original band who left England in 1608 and settled in Leyden, Holland, in 1609. Of these pilgrims Bradford writes: "Being thus constrained to leave their native soil and countrie, their lands and livings and all their friends and familiar acquaintance, it was much, and thought marvelous by many. But to go into a countrie they knew not (but by hearsay) where they must learn a new language and get their livings they knew not how, it being a dear place, and subject to the miseries of war, it was by many thought an adventure almost desperate, a case intolerable, and a misery worse than death. Especially seeing they were not acquainted with trades nor traffic (by which that countrie doth subsist) but had only been used to a plain countrie life and the innocent trade of husbandry. But these things did not dismay them (though they did sometimes trouble them) for their desires were set on the ways of God and to enjoy his ordinances."

William White solved his problem by learning the trade of a "wool comber" as appears by the following entry on the town records of Leyden, translated from the Dutch: "William White, wool comber, unmarried man, from England accompanied by William Jepson and Samuel Fuller his acquaintances, with Ann Fuller, single woman,

also from England, accompanied by Rosamond Jepson and Sarah Priest her acquaintances. They were married before Jasper van Bauchern and William Cornelison Tybault, sheriffs, this eleventh day of February 1612." The religious ceremony was performed by their beloved minister John Robinson. Although the bride's name is given in this record as "Ann," and she is named in her father's will as "Anna," she was always called Susanna in later years in Plymouth.

Susanna Fuller was the daughter of Robert Fuller of Redenhall in the County of Norfolk. He was a butcher and as appears by his will which was probated May 31, 1614, he was very well off as to landed estates and worldly goods. It is evident from the provisions of the will that his son Samuel and his daughter "Anna," as he calls her, were in Holland, and that his wife Frances and several children, including a son Edward, were living with him in Redenhall. Three of his children crossed the Atlantic on the Mayflower: "Mr. Samuel Fuller and a servant ——— (his wife was behind and a child which came afterwards); Edward Fuller and his wife and Samuel their son;" (Bradford) and Susanna the wife of William White.

William White had a "Breeches Bible" (printed in 1586-1588) given to him in Amsterdam where the Pilgrims tarried awhile, in 1608, and by memoranda on the fly leaves, still well preserved, it appears that he went to Leyden in 1609, and sailed from Delft Haven for Southampton in 1619, and "from Plymouth in ye ship Mayflower ye 6th day

of September, Anno Domini 1620." "Nov. ye 9th came to the harbour called Cape Cod Harbour in ye dauntless ship." Under date of November 19, 1620, is this entry: "Sonne born to Susanna White yt six o'clock in the morning." The date of Peregrine White's birth as given by Bradford was December 10, "new style." And again "Landed yt Plymouth Dec. ye 11th 1620." The date, "new style," was December 21, since known as "Forefathers' Day." This was the first landing at Plymouth by the explorers who left the Mayflower at Provincetown Harbor and came up along the shore in the shallop. The fly leaves of this old Bible are covered with memoranda, and it is evident that the children of the family took a hand in illustrating it. Perhaps it was your ancestor Resolved who drew a crude likeness of an Indian and put under it the name of his brother Peregrine. The Bible crossed the ocean again to England on the ship Lyon, as appears by notations, and then came back to Plymouth into the possession of Elder Brewster.

During that first tragic winter when more than half of the Mayflower's company perished, William White and his two servants died "soon after landing." The exact date of his death was March 12, 1621. His widow, Susanna, on May 12, 1621, married Mr. Edward Winslow, Jr., of Droitwich, England, whose wife also had died after landing. So it was that your ancestor Resolved and his baby brother, Peregrine, went to live with their stepfather, Edward Winslow.

Resolved may have seen that "Chesterfield of his people, the whole hearted great souled savage," Samoset, when on Friday the sixteenth day of March, 1621, he presented himself on the hill at Plymouth and boldly advancing towards the astonished Pilgrims, addressed them in English and bade them welcome. Winslow has written the story of this wonderful visit of the sagamore of a far distant tribe who gave the wondering strangers full information about the unknown and unseen inhabitants who surrounded them, and offered to assist them in establishing friendly relations with them. "The wind beginning to rise a little we cast a horseman's coat about him, for he was stark naked, only a leather about his wast, with a fringe about a span long or little more; he had a bow and two arrowes, the one headed and the other unheaded; he was a tall, straight man; the haire of his head blacke, long behind, only short before, none on his face at all; he asked some beere, but we gave him strong water and bisket and butter and cheese and pudding and a peece of a mallerd, all which he liked well and had been acquainted with such amongst the English." He stayed two days and then went away returning in a few days with five "other tall proper men" whom he introduced as friends. He came again on the 22nd day of March bringing with him Tisquantum, subsequently more often called Squanto, who proved a most valuable friend to the Pilgrims. Tisquantum had been captured and taken to England in 1605 by George Waymouth and had lived in London, in Cornhill, and

was well versed in the English tongue. Samoset and Tisquantum were the messengers who announced the approach of the great Sagamore Massasoit which Samoset had arranged. With this inestimable service Samoset disappears from the intimate history of the Plymouth Colony. This "chevalier sans peur et sans reproche" never again came into close contact with the Pilgrims, but his influence among his own people, the Pemaquids, and among the Massachusetts was later of inestimable value to the settlers of the Massachusetts Bay Colonies.

Resolved may have felt some alarm as his stepfather-to-be alone and unarmed went to meet the "King," as Winslow calls Massasoit, and invite him to meet Governor Carver as the representative of King James of England. Massasoit, indeed, possessed kingly attributes, and the Pilgrims might well have called him "Massasoit the Good." Resolved may have watched the approach of King Massasoit and his retinue and the elaborate formalities of his reception. Resolved, however, was probably not present at the memorable session at the "common house" where Winslow arranged the treaty of friendship and alliance which protected the Plymouth Colonists until it was broken by Massasoit's son Philip in 1675.

Resolved must have listened with wide open eyes to his stepfather's story of the journey, in July, 1621, of forty miles to Pokanoket to visit Massasoit. Winslow had with him only one white man, Stephen Hopkins, and the faithful Tisquantum. Massasoit's home was at Sowams where

now is the village of Warren on Narragansett Bay. In Mourt's Relation Edward Winslow has graphically set down the adventures of this journey and of the subsequent journey in 1623 when he cured Massasoit of a serious illness and earned his lasting gratitude and affection. These admirably written "relations" of the early dealings with the Indians are intensely interesting. To have heard them at first hand as your ancestor Resolved doubtless did would have thrilled any boy. Indians were very real beings to the boys of those days. When Resolved and his brother were playing it was not imaginary red-skins who might be lurking around every corner. To Edward Winslow the native New Englanders were a people of absorbing interest. To his carefully prepared treatises on the Indian tribes and customs we owe much of our knowledge of the aborigines whom the Englishmen found in possession of their land of promise.

Resolved must also have listened with the keen interest of a boy to Edward Winslow's accounts of his voyages across the Atlantic in 1623 and 1624 and his return to Plymouth on the latter occasion on the Charity "with three heifers and a bull, the first beginning of any cattle of that kind in ye land." He must have plied his stepfather with questions about the expedition in 1626 "up a river called Kenibeck in a shallop, it being one of those two shallops which their carpenter had built them ye year before; for bigger vessel had they none. They had laid a little deck over her midships to keepe ye corne drie, but ye men were

faine to stand it out all weathers without shelter; and yt time of the year begins to grow tempestuous. But God preserved them, and gave them good success for they brought home 700 lbs. of beaver, besides some other furrs, having litle or nothing els but this corne which themselves had raised out of ye earth. This viage was made by Mr. Winslow — & some of ye old standards for seamen they had none." (Bradford's Manuscript.)

Edward Winslow was a man "courtly, learned and fit for lofty emprise." As one of his descendants, Mr. Winslow Warren, says of him he was "more gentle and lovable than most of his contemporaries." He was not strictly a religionist, being a tolerant man as is evidenced by his friendship for Roger Williams. He had a strong sense of humor and a gentle cheerfulness which won him friends and made him so invaluable to the colony in its relations to the Indians. In 1633 he was chosen Governor of New Plymouth and for several years held that office, going to England repeatedly as the agent of the struggling colony, whose interests were largely doctrinal rather than practical. In the visits to England he often also represented the Massachusetts Bay Colony. On one of these occasions he was imprisoned for seventeen weeks by Archbishop Laud. He was not only a man of action and affairs, but a student, and a voluminous writer. Next to Bradford, Winslow is the man to whom Plymouth Colony owes most. In 1655 he was appointed by Oliver Cromwell a commissioner to superintend

an expedition against the Spaniards in the West Indies, and sailing from London, died at sea May 8, 1655, between St. Domingo and Jamaica.

Edward Winslow and his wife in 1632 removed from the settlement at Plymouth and lived in what is now Marshfield. The "Governor Winslow Place," as it is now called, and which Edward Winslow himself called "Careswell," in memory of his English home, is at Green Harbor in the southerly part of Marshfield, near the Duxbury line. A part of the tract included in Governor Winslow's holdings was, two centuries later, made famous as the home of Daniel Webster.

Your grandmother eight times removed, Susanna Fuller (White) who married Edward Winslow, had by him two children, a daughter Elizabeth and a son Josiah, afterwards Governor of Plymouth Colony, 1673–1680. Your ancestress, therefore, was the first mother, the first widow, the first bride, and the first mother of a native born Governor, of New England. She died October, 1680, twenty-five years after the death of her husband, and was buried in the Winslow burial ground at Marshfield, her son Peregrine "even at three score years having been most attentive and loving to his mother."

Resolved, the older boy, your ancestor, did not remain with his stepfather's family at Marshfield when he grew of age. In 1638 he owned lands in Scituate a half mile south of the harbor, which he afterwards sold to Lieutenant Isaac Buck. When he was twenty-six years of age he married Judith, daughter of William Vassall of

Scituate (April 8, 1640). In the year of his marriage the Court at Plymouth set off to him one hundred acres of land on "Belle House Neck," adjoining Mr. Vassall's plantation. In 1646 he acquired other adjoining lands from Mr. Vassall. In 1662 he sold these properties and removed to Marshfield, where he settled near his mother at "Careswell" and not far from his brother Peregrine on the South River. It is not known when Judith, his wife, died, but on August 5, 1674, he married Abigail, widow of William Lord of Salem, and removed to Salem, where probably he died. There is no record of his death at Plymouth. In a deed of certain land to his son Josiah in 1677 he describes himself as of Salem. In Governor Josiah Winslow's will, which was written in 1675, there is a bequest to "my brother Resolved White." Governor Winslow died December 12, 1680, and there is a tradition that at his funeral Resolved White was present.

Resolved White and Judith Vassall had eight children, of whom the third was your six times great grandfather Samuel. With the exception of William (who died in Marshfield, 1695,) none of these children remained in Scituate or Marshfield. Some of them went to the Barbadoes, where their grandfather Vassall's family lived. Resolved White had been one of the original twenty-six purchasers of the first precinct of Middleboro in 1662 from the Indian Chief Wampatuck, and it is probable that some of his children took up these holdings. At all events the Whites of Middleboro and of Bristol County are largely

the descendants of the Mayflower's boy Resolved.

Samuel White (born March 13, 1646,) your ancestor, "sat down" as the old records often phrase it, in Rochester. In 1679 several persons proposed to purchase the "lands in Sippican," a territory embracing the present towns of Mattapoisett, Marion, Rochester and a part of Middleboro. King Philip had drawn a plan of the lands which he was willing to part with (the plan is still preserved) and certain real estate speculators thought it might be a "good buy." The Court at Plymouth, having had some unfortunate experiences with these land speculations, decided that they would accede to the requests of the promoters "provided they procure some more substanciall men that are prudent psons and of considerable estates," who would actually settle with their families. Governor Josiah Winslow acted for the Colony, and there were found twenty-nine persons who met the requirements and were admitted to the purchase. Among these was Samuel White, the son of Resolved. On March 16, 1679, the proprietors "met at Joseph Burge his house at Sandwitch," and ordered that Samuel White and four others should view the lands of Sippican and determine where the house lots should be laid out, forty acres to each lot. The lots were subsequently drawn by lot and Samuel White drew a house lot in what is now Mattapoisett, which he does not appear to have ever taken up. The deed of the territory called Sippican was given by the Court July 22, 1679, to the purchasers, who organized the same day at Plymouth.

Samuel White settled in North Rochester, near Sniptuit, and after his death his son-in-law, Peter Crapo, bought from his grandson his "mansion house" there situate.

The earliest list of freemen in Rochester in 1684 gives the name of Samuel White. He was of the first board of Selectmen in 1690. On October 15, 1689, he took the oath of fidelity under Governor Hinckley. In 1709 he is named in a list of seventeen male members of the First Church of Rochester. In 1722-23 Samuel White and Timothy Ruggles examined one Mr. Josiah Marshall and "did approve of him as a fitt person quallified as the law directs" to be a schoolmaster. He married Rebecca, who died June 25, 1711, aged sixty-five years. You will, I trust, notice that this is the first time, although it will be by no means the last, that I fail to give you the full maiden name of one of your grandmothers, to know *all* of whom alone can constitute your claim to be a person of prime genealogical consequence.

Samuel White and his wife Rebecca had eight children of whom your several times great grandmother Penelope was the seventh. She was born March 12, 1687, married Peter Crapo May 31, 1704, and was a great grandmother of Jesse Crapo.

Chapter IV

JUDITH VASSALL

Came over 1635

Blessing

Chapter VI

THOMAS TOBEY

Came over prior to 1644

THOMAS TOBEY (Martha Knott)	—1714
JOHN TOBEY (Jane ———)	— 1660 — 1738
MARY TOBEY (John Clark)	1684–5 — 1760+
SARAH CLARK (John Crapo)	1714 —
PETER CRAPO (Sarah West)	1743 — 1822
JESSE CRAPO (Phebe Howland)	1781 — 1831
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

THOMAS TOBEY

Your seven times great grandfather Thomas Tobey first appears in a record under date of June 7, 1644, by which it appears that he subscribed seven shillings for repairing the meeting-house at Sandwich. He was not one of the original purchasers of Sandwich, although it seems probable that he was one of the considerable number of people of Saugus (Lynn) who settled Sandwich in 1637-1638. On November 18, 1650, he married Martha Knott, a daughter of George Knott, who was one of the original ten purchasers. Two others of the ten were also your ancestors, Edward Dillingham and William Almy. Several others of your forebears settled in Sandwich. In fact, it may be said to be one of the principal places of your origin.

Soon after the settlement of Plymouth the advantages of the region between Manomet and Nauset for hunting and fishing became apparent. Edward Winslow describes this region in his Relation "A voyage made by ten of our men to the Kingdome of Nauset to Seek a Boy." This voyage was in August, 1621. The Boy was John Billington. As early as 1627 Captain Myles Standish went from Plymouth in a boat up the Scusset River and near what is now called Bourne-

dale met M. De Razier, the Secretary of the Dutch settlement at Manhattan, who had come thence through Buzzard's Bay and up the Monument River. They exchanged goods and supplies and thereafter for a few years a trading route was established between the two Colonies. It would be interesting to know whether the idea of connecting the streams by a canal occurred to Captain Standish. It has taken nearly three hundred years to accomplish that undertaking, but now it seems probable that soon vessels of very much greater burden than Standish's shallop will be passing through a waterway by the same course he exploited in 1627.

The immigration from England to the Massachusetts Bay Colony between 1634 and 1636 was so great that Governor Winthrop was quite unable to take care of the people and provide them with homes and the protection of government. In his distress he wrote to his good friend Governor Bradford, asking whether the government at Plymouth, which was well established, but to which no considerable number of immigrants had come, would not relieve him by permitting a number of men who were in Saugus to take up their abode in the Plymouth Colony. Wherefore on April 3, 1637, it was determined by the Plymouth Court that "ten men of Saugus should have liberty to view a place and sit down and have sufficient lands for threescore families upon the conditions propounded to them by the Governor and Mr. Winslow." The place selected was the present village of Sandwich on the Scusset River,

and within a short time a considerable number of settlers were there established. In 1639 the settlement was created a town, the fourth in the Colony, by the name of Sandwich.

The Quaker troubles in Sandwich, about which you will hear much in these notes, began in 1657 and for four or five years the little town was in a turmoil. Thomas Tobey is distinguished from your other Sandwich progenitors in that he was not corrupted by Quakerism. In 1658 the town paid him four shillings for "having the strangers to Plymouth" which is to say that he, acting as constable, to which office he had that year been elected, escorted some traveling Quakers, your ancestor Christopher Holder among them, perhaps, under arrest to the Court at Plymouth to be there dealt with as heretics. His mother in law, Martha Knott, however, was of those who shared the persecutions, and perhaps his wife may have had some leanings towards the doctrines which Christopher Holder so successfully spread in the community. Thomas Tobey, however, was faithful to the ordained church and his name appears on the oldest page of the church records now in existence as one of the twenty members when Mr. Cotton was ordained in 1694.

Thomas Tobey served in various public capacities. In 1652 he was appointed on a committee to take care of all the fish taken by the Indians and sell them for the benefit of the town and to oversee the cutting up of the whales driven ashore on the flats. In 1657 he took the oath of fidelity. He served on many occasions as a "rater," as

surveyor of highways, pound keeper, boundary commissioner, excise officer, member of the grand inquest, and other public employments. At the time of King Philip's War in 1676 he was of the council of war to "hire men to goe out upon scout for the town," furnishing them with ammunition.

In his will, which is dated in 1710, he describes himself as aged and weak of body. It is possible that he may have been born on this side of the ocean, but it is more probable that he crossed as a child with his parents, in the thirties. There was a Francis Tobey in the Massachusetts Bay Colony, perhaps at Naunqueag or Saugus, in 1634. It may be that he was the father of Thomas, although I have no evidence that such is the fact.

His wife Martha died (probably) before 1689 and soon after he married Hannah the widow of Ambrose Fish. He died (probably) in 1714, in which year his will was proved. He left eight sons and three daughters. His will is a lengthy document in which he disposes of a considerable estate. To his "loving son John Tobey," from whom you descend, he devised "that lott of upland which I formerly gave to him lying near ye now dwelling house of Joseph Foster in Sandwich."

John Tobey, the son of Thomas, was born (probably) about 1660, since in 1681 he was enrolled as a townsman capable of voting. There are few records of his life. He died December 26, 1738. The surname of his wife, Jane, is not known. In his will dated in 1733 he left the per-

sonal property which he gave to his wife for her life to be equally divided between his two daughters Mary Clark and Reliance Ewer. It is from his daughter Mary, born about 1684 or 1685, who married John Clark of Rochester, that you descend through their daughter Sarah who married John Crapo the grandfather of Jesse Crapo.

Chapter VII

PETER CRAPO

The Second

PETER CRAPO, SECOND

Peter Crapo, the second of the name, the son of John, the son of Peter, was born in 1743. He seems to have been a stirring sort of man of strong character, great energy and considerable achievement. There are many stories of his forceful methods and abounding vitality. When fifteen years of age it would appear that he volunteered from Rochester in the French and Indian War. At all events there was a Peter Crapo who was one of the company that met at Elijah Clapp's in Middleboro on the morning of May 29, 1758, and at a little after sunrise commenced its march to and participated in the bloody and disastrous battle of Ticonderoga in which their General, Lord Howe, was slain. It certainly seems more probable that the Peter Crapo who went on this expedition was this Peter, the son of John, born in 1743, rather than his uncle, the only other Peter then existant, who was born in 1709 and would consequently have been almost fifty years of age.

With such an experience in his boyhood it is not surprising that in the alarm of the nineteenth of April, 1775 (the battle of Lexington of which Paul Revere gave warning on the evening of the eighteenth), Peter Crapo as a private, and his

brother Consider as Sergeant, marched under Captain Levi Rounseville from Freetown to the camp at Cambridge, as is set forth in the muster rolls at the State House in Boston. How long he served at this time I know not. It is possible, although not likely perhaps, that with Benedict Arnold he again traversed the road to Ticonderoga, leaving Cambridge May 3, and, joining Ethan Allen, assisted in the capture of the fortress on May 10. It is somewhat interesting that in response to this same alarm of April 19, 1775, the muster of the Rochester Company of minute men contains these two names in sequence, "William Crapo, corporal, Caleb Coombs, private." In the records of Rochester's quotas throughout the war the name of Crapo appears many times.

Peter again appears on the muster rolls as a private, his brother Consider as a sergeant, and his brother Joshua as a corporal, in Lieutenant Nathaniel Morton's company of militia from Freetown belonging to the regiment commanded by Edward Pope, Esquire, which marched out on the alarm of December 8, 1776, "agreeable to the orders of the Honorable Council thereon." On this occasion Peter was given twenty days' pay, to wit: £2. 10s. 8d.

It was, however, as an active man of business that he has left his footsteps on the sands of time. You will remember that the first Peter was something of a lumberman, since he bound himself to deliver those "one thousand good merchantable rails at Acushnet landing," and his grandson Peter's greatest effort in life was as a

lumberman, logging the cedar and pine trees of Dartmouth and Freetown and sawing them at his mill at Babbitt's Forge at the head of the Quampanoag River. Afterwards his grandson, Henry H. Crapo, by a somewhat curious turn of fortune, became a lumberman and logged the pine forests of Michigan, sawing the lumber at Flint. You and I by our Crapo descent would seem to be woodsmen.

At what date Peter, the second, moved from Rochester to Freetown is not certain. I find a deed of land in Freetown from Bigford Spooner in 1770 to Peter's brother Joshua. This land was in the vicinity of the land which Peter later occupied. Joshua did not remain in Freetown. He is said to have emigrated to Maine. Peter and his brother Consider were settled in Freetown in 1773. They were engaged in the lumber business. In 1774 and for nearly twenty years thereafter Peter and Consider Crapo were actively engaged in logging and sawing as appears by the numerous recorded deeds to them. Their sawmill was "partly in Freetown and partly in Dartmouth" at the place called "Quampog where a forge formerly stood called Babbitt's Forge." At one time an Abraham Ashley and a Mereba Hathaway, a widow, were partners in their business. John Crapo, their father, conveyed several tracts of land to them and seems to have been interested with them in their business and may have lived with them for a time. He is always described, however, as "of Rochester." Some after 1790 Consider withdrew from the business and moved

to Savoy, Massachusetts. The deeds of partition between the brothers are dated in 1797. Both brothers were owners of considerable tracts in Dartmouth, owning salt meadows on Sconticut Neck, and lots in Belleville in New Bedford and in Troy, now Fall River. In 1793 Consider sold his homestead farm to Thomas Cottle of Tisbury, Dukes County, who removed thither. This was in the immediate vicinity of the sawmill since he reserved to his brother Peter a right of flowage above "his sawmill." Afterwards Peter Crapo appears to have taken in Richard Collins as a partner in the business. In 1793 the sawmill burned down but it appears to have been rebuilt. Down to the time of his death in 1822, Peter Crapo, as abundantly appears by the land and court records, was actively engaged in business.

Peter had a large family of children, fourteen in all, and it would seem that his manner of caring for them was distinctly patriarchal. As each child came of age and was about to be married, he summoned all the other children, the married and the unmarried, to undertake some special work whose profit might be devoted to settling the child to be married. In the case of a daughter with a dowry, in the case of a son with a homestead farm. It was in this way that by the united efforts of the whole family your great great grandfather Jesse was given his home and farm on the Rockadunda Road near the home of his wife's father, Henry Howland.

Peter kept the title of the various farms acquired for his sons in his own name, and when

he died left them severally by his will, dated February 20, 1822, to their occupants, devising his own homestead farm, which, as appears by the inventory of his estate, was much the most valuable, to his youngest son Abiel, the baby of the family, on whom he placed the duty of caring for his widow. To his widow he also gave fifty dollars, one cow, and "the use and improvement of the south front room in my dwelling house with a privilege to pass and repass through the kitchen and porch and to the well to draw water, as well as a privilege in the cellar and the use and improvement of all the household furniture during her life." Considering her somewhat limited domain *all* the furniture may have been too liberal, but it is to be hoped that Abiel really did do his duty and made his mother comfortable. He gives to his "seven daughters" three hundred and fifty dollars each, and all of his household furniture after his widow's death. His estate was inventoried at something over $10,000, which was in those days a considerable estate.

In 1886 an enterprising reporter of the Boston Globe found an interesting subject for a character sketch which I happened to glance at. Near Jucketram Furnace in East Freetown, on the shore of Long Pond, he found an old lady ninety-four years old on the twenty-fifth of September, 1886, named Susanna Howland. According to the reporter she was a most remarkable old lady, being a tireless worker at all manner of farm labor in the fields and woods, and in the farm kitchen, hoeing, digging, chopping, berrying in

the swamp, planting the garden and harvesting. In her later years she had, as a pastime, woven three thousand yards of homespun cloth. The neighbors told queer stories about finding this ninety-four year old woman in the woods chopping wood with an axe, clad in men's attire, trousers, vest and blouse, with stout top boots, working away for dear life with all the grit and abandon of a backwoodsman. Just why I persisted in reading this long tale of vigorous old age I know not, but as I read, I gradually came to the realization that this remarkable old woman was your great great grandfather Jesse Crapo's sister. Alive in 1886, just think of it! And she bore the name of her great great great great grandmother Susanna White who came over in the Mayflower. The reporter describes her as saying: "My father's name was Peter Crapo. He owned a great deal of property. The Indians used to say 'Old Peter Crapo's jacket hung in the woods was worth more than all the eel-spearing in Long Pond at sunrise.' When I was a girl on my father's farm I remember how he would go out with the neighbors and search in the old fields for the corn the Indians were always stealing from the settlers. The Red Skins would plant it just below the surface of the ground in big pits that would hold bushels and bushels and then they would turn the ground up all around so that no one could tell where the pits were. The white men would go out with their horses and ploughs and plough these fields until the corn pits were found, and sometimes the Indians

would be prowling round in the woods and when they saw the corn was found, sometimes there would be a skirmish and somebody killed." Susanna Howland seems to have been the daughter of her father. She may have inherited all the energy and grit which should have been the share of her brother Jesse.

Peter Crapo married Sarah West. The "Intention of Marriage" is recorded in the Rochester town records, whereby it appears that Peter Crapo of Rochester and Sarah West of Dartmouth were "published" May ye 18th, 1766. They were married by Doctor Samuel West on November 13, 1766, as appears by Doctor West's notes, which were found by the Rev. William J. Potter in an old attic in a house in Tiverton belonging to one of the famous old gentleman's descendants. It is not probable that Sarah West was related to Doctor West. She may have been an unrecorded daughter of one Charles West, originally of Middleboro, who doubtless descended from the Duxbury Wests. He lived in Bristol County at one time, and he was to some extent connected in business relations with the Crapos. Or, she may have belonged to one of the numerous Dartmouth families of West, who were for the most part descended from Matthew West, who was in Lynn in 1636 and was subsequently of Portsmouth. The fact that she was married by Doctor West leads me to suspect that she lived in that part of Dartmouth, now Acushnet, near the Rochester line. If so, she may have been a descendant of Stephen West who married one of

John Cooke's daughters. When Sarah died, Peter married Content Hathaway of Dartmouth, and again the marriage ceremony was performed by Doctor West on October 13, 1789. At that time Peter was in Freetown and it may be that he chose for his second helpmeet a relative or friend of the first. Many of the descendants of Stephen West and Arthur Hathaway, both sons in law of John Cooke, lived in the northeasterly part of the town of Dartmouth not far from Rochester bounds. Sarah died May 6, 1789, in the forty-second year of her age. Her gravestone of grey slate with carved cherubims and a scriptural verse stands on the right side of Peter's stone. He died March 3, 1822, aged seventy-nine years. On his left is the stone of Content Hathaway, who died October 27, 1826, in the sixty-eighth year of her age. All three stones are well preserved and are placed in an old private burial ground, where many of Peter's descendants lie buried, in North Dartmouth, not far from Braley's Station, and near the dwelling house formerly of Malachi White.

That I have failed to trace the lineage of your great great great grandmother, Sarah West, has been the keenest disappointment which I have experienced in this quest for the origin of your forebears. The failure has not been due to lack of effort. I have expended more time and more genuinely pedantic genealogical research in the quest of this particular ancestress of yours than has gone to make up the sum total of all which I have been able to give you in these notes concern-

ing your other forebears. The attempt to discover undiscoverable facts concerning a number of females from whom you spring, has, as a matter of fact, absorbed much more effort than has gone to the acquirement of the facts which I have discovered about the others.

Sarah West especially has proved a most aggravating ancestress. Being a West of Dartmouth she plainly ought to be discoverable. There can, I realize, be no justification in setting down in these notes the several plausible theories of her origin which I have from time to time accepted. I can support none of them with convincing proofs. What makes the matter deplorable to me is that I feel certain that if I could convincingly disclose her lineage I would be able to connect you with an interesting company of comeoverers who would add substantially to the interest of your Plymouth Colony descent. As it is, you will note that Sarah West blocks a whole half circle in the circular chart of the ancestors of Jesse Crapo. I dare say she was an estimable lady, but to me she has been the most troublesome person from whom you spring, and I cannot escape a feeling of resentful grievance towards her because of her elusiveness. From your point of view, I am by no means sure that you will not be grateful to her modest self effacement, since she cuts out at least thirty-two of your comeoverers about whom I might have given you tiresome information had I been able.

Chapter VIII

JESSE CRAPO

JESSE CRAPO

Your great great grandfather, Jesse Crapo, was the sixth child of Peter Crapo and Sarah West. He was born May 22, 1781. As a boy he doubtless worked in the woods and in the sawmill at Babbitt's Forge, and took his turn in working for the establishment of his brothers and sisters. How he happened to go so far afield for a wife I know not. There must, of course, have been some propinquity which caused him to woo the maid he made his wife. It is a far cry from Babbitt's Forge to the Rockadunda Road. One thing is sure — he did not meet her "in meeting." She was a Friend, and he, being a Crapo, was a godless man.

In 1798, Peter Crapo purchased from Thomas Russell a farm of ninety acres extending from Buzzard's Bay westerly to the Bakertown Road half way between the road from Smith's Neck to Russell's Mills and Macomber's Corner, near the "Gulf Road." It may be that Jesse was sent by his father to cut the hay off the salt meadows and perhaps he boarded with Henry Howland. If so he must have found the accommodations somewhat limited in a little farm house with fifteen children more or less. However it happened, he picked out Phebe Howland as his helpmeet, and

she proved, indeed, his better half. I have his marriage certificate on a small piece of thin yellow paper. "Bristoll S. S. July 10th, 1803. Personally appeared Jesse Crapo a resident of Dartmouth, and Phebe Howland of the same town, and was lawfully joined together in marriage by me, Elihu Slocum, Just. Peace."

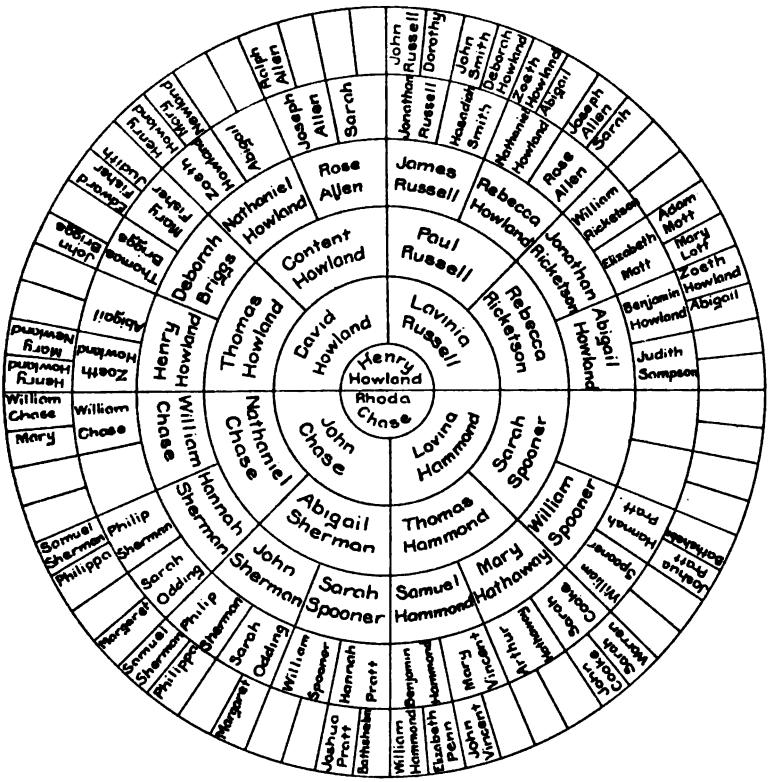
After they were married they lived for a time with Jesse's father, Peter Crapo, in Freetown near the Dartmouth line, or in Dartmouth near the Freetown line, I know not which. It was there that your great grandfather Henry Howland Crapo was born, May 24, 1804. Evidently the plan arranged for the newly married pair was that they should acquire a farm on the Rockadunda Road not far from the bride's birthplace. Soon after the marriage the work on the new home must have commenced. It was very soon after 1804 that Jesse Crapo and his wife with their little son Henry Howland moved into the new house. The deed of the property from Barnabas and William Sherman to Peter Crapo was given in 1807, and not recorded until 1826. Perhaps Jesse Crapo with the aid of his father and his brothers and sisters did not finally pay for his property until 1807. It seems clear, however, that he was living on the Rockadunda farm soon after 1804. In 1822, he purchased of Silas Kirby five acres adjoining. In 1830, he purchased of Reuben Kelley seven acres adjoining. He also owned the "Barbary Mash" purchased of Barbary Russell, and an undivided fourth part of the marsh at the "Great Meadows" which his father

had left to him and his brothers Charles, Reuben, and Abiel.

Jesse Crapo was a kindly, lovable man, whose gentle nature and recognized rectitude led him to be chosen on several occasions as an arbitrator in the disputes of the neighborhood. In him the restless ambition which distinguished his father and his great grandfather lay dormant, in order, perhaps, that he might transmit it in redoubled intensity to his eldest son. It is characteristic of him that he should have been a private in the militia company of which his son, who had not reached his majority, was the Captain. Hard, unremitting labor brought from the farm a mere subsistence. He would not, indeed, have been called poor as Dartmouth farmers went. It was a good sized farm with considerable land in tillage. He had stock, and doubtless a horse and chaise. The farm buildings were substantial. The dwelling house unusually ample and comfortable for its day. Yet surplus money and the opportunities and luxuries which money may bring were never within his achievement. He died January 11, 1831, in the fiftieth year of his age. Just before he passed away he asked to have your grandfather, William Wallace Crapo, who was a baby of eight months, placed on his bed beside him.

PART II

ANCESTORS
OF
PHEBE HOWLAND


Henry Howland
Rhoda Chase
David Howland
Lavinia Russell
John Chase
Lavina Hammond
Thomas Howland
Content Howland
Nathaniel Chase
Abigail Sherman
Henry Howland
Deborah Briggs
William Chase
Hannah Sherman
Paul Russell
Rebecca Ricketson
Sarah Spooner
Thomas Hammond
James Russell
Rebecca Howland
Abigail Howland
Jonathan Ricketson
Nathaniel Howland
Rose Allen
John Sherman
Sarah Spooner
Jonathan Russell
Dorothy
Hannah Smith
John Smith
Deborah Howland
Zoeth Howland
Abigail
Joseph Allen
Sarah
William Ricketson
Elizabeth Matt
Adam Matt
Mary Lapt
Zoeth Howland
Abigail
Benjamin Howland
Judith Sampson
Henry Howland
Mary Newland
Zoeth Howland
Abigail
William Chase
Mary
William Chase
Philip Sherman
Samuel Sherman
Philippa
Sarah Odding
Philip Sherman
Margaret
Samuel Sherman
Philippa
Sarah Odding
William Spooner
Hannah Pratt
Joshua Pratt
Bathsheba
William Hammond
Elizabeth Penn
John Vincent
Mary Vincent
Benjamin Hammond
Mary Hathaway
Samuel Hammond
Mr. Hathaway
Sarah Cooke
John Cooke
Sarah Cooke
William Spooner
Hannah Pratt
Joshua Pratt
Bathsheba
Thomas Briggs
John Briggs
Mary Fisher
Zoeth Howland
Mary Newland
Henry Howland
Abigail
Richard Fisher
Judith
Thomas Briggs
John Briggs
Mary Fisher
Zoeth Howland
Mary Newland
Henry Howland
Abigail
Joseph Allen
Sarah
Abigail
Richard Allen

Chapter I

JOHN COOKE

Came over 1620

Mayflower

JOHN COOKE (Sarah Warren)	1610 — 1695
SARAH COOKE (Arthur Hathaway)	+1634 — 1710+
MARY HATHAWAY (Samuel Hammond)	About 1660 —
THOMAS HAMMOND (Sarah Spooner)	1687 —
LOVINA HAMMOND (John Chase)	1734 —
RHODA CHASE (Henry Howland)	1759 —
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

JOHN COOKE

In John Cooke you have a Mayflower ancestor who became the foremost settler of the town of Dartmouth and its largest landed proprietor. The date of his birth in Leyden is unknown, about 1610, perhaps, since he was not much over ten years of age when he sailed with his father, Francis, on "ye dauntless ship," and came to Plymouth in 1620. He and Resolved White, another of your Mayflower ancestors, and Resolved's cousin, Samuel Fuller, were boys of about the same age and must have been thrown into close companionship on the long and stormy voyage across the ocean. One may venture to hope that they were not too intimate with two other young boys on the ship, John and Francis Billington. Francis nearly blew up the ship by playing with gunpowder, and John lost himself in the woods at Plymouth and occasioned the memorable voyage to the Nausets at Eastham to recover him. John Cooke was the last male survivor of the Mayflower passengers, dying at his home in what is now Fairhaven, 1695. In his long life he had seen and felt more of the history of the Pilgrim Commonwealth than most of his contemporaries, not merely as an observer, but as an intensely active participator.

His father, Francis Cooke, was born about 1583 in Blythe, Yorkshire. Blythe adjoins Austerfield and doubtless Francis Cooke knew the young lad William Bradford and had as neighbors the band of yeomen who formed the church of Scrooby some years after he, himself, had gone to foreign parts and settled in Leyden. What took him to Leyden we may not know. He was certainly there in 1603, six years before the Pilgrims came thither, since the record of his marriage in Leyden was entered in June, 1603. It reads "Francis Cooke, woolcomber, unmarried, from England, accompanied by Philip de Vean and Raphael Roelandt, his acquaintances, and Hester Mahieu, her mother, and Jeannie Mahieu, her sister," were married by the civil magistrates. That his sponsors were Dutchmen and that he married a Walloon would indicate that Francis Cooke was without compatriots in Leyden. When his old neighbors surreptitiously left England in 1608 their plan was to settle in Amsterdam where a non-conformist English church was already established. They went to Amsterdam, but becoming dissatisfied with the conduct of the church sought a new place of refuge. That they went to Leyden may have been at Francis Cooke's suggestion.

Governor Winslow, in his Hypocrisie Unmasked says, "also the wife of Francis Cooke being a Walloon holds communion with the Church at Plymouth as she came from the French." It may be that she had been a member of the Huguenot Walloon church at Canterbury in England, the

name Mahieu being a common name in that parish. Through her as well as through Peter Crapo you are of French blood. She did not cross on the Mayflower with her husband and eldest son, coming two years later on the Ann with her younger children in company with Mistress Warren and her children.

Francis Cooke was one of the sterling characters among the notable band of Pilgrims who signed the famous Compact in Cape Cod Harbor on November 11, 1620. He was among those who were sent out to seek a suitable landing place, and in the cruises of discovery there were found several places with which his name has since been associated. Soon after the landing was made at Plymouth, it is recorded that Francis Cooke was at work with Myles Standish in the woods "and coming back to the settlement for something to eat they left their tooles behind them but before they returned their tooles were taken away by the savages." This was the first evidence of the existence of Indians in the neighborhood of Plymouth which the Mayflower Pilgrims experienced. Through the kindly services of Samoset the tools were subsequently returned. Francis Cooke and his son John at once began to clear a lot of land on the main street of the village, which was called Leyden Street, between Edward Winslow's and Isaac Allerton's, and there built a log cabin for the reception of the rest of the family awaiting in Leyden a summons to cross the seas. Afterward Francis Cooke lived at "Cook's Hollow" on the Jones River, a place later known as Rocky Nook, within the present confines of Kingston.

One of the most interesting of the earlier records of Plymouth concerns the division of cattle in June, 1627. The entire population of the little community, even to the last baby of only a few months of age, is listed and divided into groups of thirteen persons each, and to each group is alloted some one or more animals. Francis Cooke, his wife Hester, and his son John, with ten others drew the first choice, and had assigned to them "one lot, the least of the four black heyfers came in the Jacob and two shee goats." It is to be hoped that the heifer proved to be a good milker in time, and that meanwhile the she goats also furnished something for the sustenance of their thirteen owners. It seems probable that Francis had acquired a somewhat larger herd of livestock by 1634, since in that year he "presented" certain persons for "abusing his cattle." In 1633 he was made a freeman, and paid a tax of eighteen shillings. He acted as surveyor of highways and in other minor municipal offices, and was often chosen as an arbitrator or referee. There are occasional references to Francis Cooke in the records until about 1648 when he appears to have ceased to be publicly active. William Bradford writes in 1650: "Francis Cooke is still living, a very old man and hath seene his children's children have children; after his wife came over (with other of his children) he hath three still living by her, all married, and have five children; so their increase is eight. And his son John which came over with him is married, and hath four children living."

Bradford gives rather an exaggerated statement of the age of Francis Cooke, since he was under seventy at the time. He lived for fifteen years after the above memorandum was written by Bradford, and died April 7, 1665.

That John Cooke as a lad acquired an education superior to that of most of his contemporaries was his own achievement and indicative of the strong and earnest character which distinguished him during his long life. Those early days of hardship and privation in the struggling settlement of Plymouth, when the most constant and exacting work yielded the barest sort of a subsistence, were not conducive to the acquirement by the young men of a liberal education. There were, indeed, several of the Mayflower's band who were men of no mean education, but the next generation, for the most part, although they inherited some of the sterling qualities of their fathers, had little of their "book-larning."

The most active period of John Cooke's life was spent in Plymouth. As a youth he probably devoted himself somewhat to study, and possibly intended to fit himself for the ministry. If so, it would seem probable that his independence of thought precluded him from being accepted as a true disciple of the "old lights." Indeed he went so far astray from orthodoxy that he was subsequently called an "anabaptist" and as a lay preacher spread doctrines not acceptable to the "standards." That he never quite disassociated himself from allegiance to the true faith which the Pilgrims brought across the ocean to form

the corner-stone of their commonwealth seems probable, but that he fell into errors and schisms and finally became an "anabaptist preacher" would seem to be clear from the traditions which have come down to us. His earnest, straightforward, forceful nature seems to have compelled him "to speak his mind," and to give forth to his friends and neighbors the convictions concerning religious matters which he had, himself, formed. It was not in any established church, however, either orthodox or Baptist, that he preached in Dartmouth. It was probably among his neighbors at their homes, and on occasions when they met together in social intercourse.

Not all his youth was devoted to study. At a very early age he must have busily engaged in all the work necessary for the welfare of his father's family and for the settlement of Plymouth. With his father he entered into several business ventures and in 1634, when he was about twenty-four years old, he was taxed equally with his father. It was in this year that on March 28 he married Sarah Warren, the oldest of the daughters of Richard Warren, who had come over on the Ann with John's sisters. Mistress Warren, the mother of Sarah, and the widow of Richard Warren, in consideration of the marriage conveyed to John Cooke "of Rocky Nook" certain land at Eel River, which in 1637 he exchanged for other land with his brother in law, Richard Bartlett.

Three years after his marriage he volunteered in Captain Prince's company for service in the

Pequot War "if provision could be made for his family." Doubtless the provision was arranged and he went on the campaign. In 1643 he was serving in the military company of Plymouth, giving points, probably, to his young brother in law, Nathaniel Warren, who joined the company at the same time. His activities, however, were by no means confined to military affairs. He was engaged in many enterprises. He was one of the owners of the first vessel built in the Colony "the forty ton leviathan of the deep, the pride and delight of Plymouth." During his residence in Plymouth and afterwards in Dartmouth he was a constant trader in land. His boundless energy and push compelled him to interest himself in many private enterprises, but did not divert him from generous service to the community.

From 1638, when he served his first of many terms as Deputy for Plymouth to the General Court, until he moved to Dartmouth some twenty years or so later, he was prominently connected with the management of Plymouth affairs. Nearly every year he acted as "rater," generally serving with Manasses Kempton or Nathaniel Warren. He was repeatedly put on special committees at the town meetings to dispose of the town's lands, provide for the town's poor, etc. In October, 1643, he was appointed by the General Court one of a committee "for the Court and psons to be of the Counsel of Warr." In 1649 the town appointed its first standing committee of "seven men" of whom John Cooke was one. A few years later this committee was reduced in

number and called the "select men" and John Cooke was chosen a Selectman and served as such during several years. Perhaps no more striking example of John Cooke's ability exists than his carefully prepared report to the General Court of 1654, of which he was a member, in relation to the condition of affairs between the Plymouth and Massachusetts Bay Colonies.

In 1650 I find a record that John Cooke and others "have engaged to pay two coats a peece to be in reddyness in the hands and custodie of John Morton to pay any Indian that shall kill a wolfe." The wolves proved to be much more serious enemies than the Indians in the early days of the colony. During one year seven wolves were killed by one settler who was rewarded as a distinguished public benefactor. The residents of Sandwich and Eastham and other places on the Cape at one time seriously considered the advisability of putting a fence across the neck where the Cape Cod Canal is now building to keep the wolves off the Cape.

The references to John Cooke in the town records of Plymouth and in the notes relating to land allotments are very numerous. His father and himself appear to have owned much land in Plymouth, and even as late as 1695, the year in which John Cooke died, he had a meadow in Plymouth defined. His homestead in Plymouth was on North Street. He purchased it in September, 1646, of Phineas Pratt, and sold it in 1653 to Thomas Lettice. At what date he removed to Dartmouth is not known. It was probably not

long after the purchase of the Dartmouth territory and before the founding of the town, although for some years thereafter he still was actively concerned in the affairs of Plymouth.

Certain inhabitants of the town of Plymouth had purchased some lands at "Punckateeset over against Rhode Island," a territory now known as Tiverton. This land was alloted to various persons, among whom were Francis and John Cooke. In May, 1662, the town referred "the business about our land att Punckateeset and places adjacent concerning the incroachment of some of Road Island upon some pt of said land unto the Deputies of our Town together with the messengers of the Towne now sent, viz John Cooke and Nathaniel Warren, to make our addresses to the Court in the Towne's behaf and otherwise to act concerning the same as they shall see cause." This record does not necessarily indicate that John Cooke was living in Plymouth in 1662. For ten years or more he had been familiar with the territory between Sippican and Narragansett Bay. In 1652 he was one of the leading spirits in the purchase of Acushena (Dartmouth), and had doubtless gone over the ground as a "viewer," for the thirty-four land speculators who bought that large tract as well as for the purchasers of "Punckateeset." He was therefore well fitted to be one of the ambassadors in behalf of the town of Plymouth to the Rhode Island colonies with whom Plymouth was in a constant dispute about boundaries and jurisdictional rights.

On November 29, 1652, Wesamequen, or Massasoit as he is more frequently called, and Wamsutta, his son, gave a deed to Mr. William Bradford, Captain Standish, Thomas Southworth, John Winslow, and John Cooke "and their associates, the purchasers or old comers" of the large tract of land comprising what is now the towns of Fairhaven, Acushnet, Dartmouth and Westport, and the city of New Bedford. This deed is signed only by Wamsutta on the one part and John Winslow and John Cooke of the other part. The actual purchase had evidently been made some months before the deed was executed, since on March 7, 1652, there was a meeting in Plymouth of the proprietors, thirty-four in number, Francis Cooke and John Cooke each being designated as owners of one whole share, equivalent as the subsequent divisions indicated to more than thirty-two hundred acres to a share. Later, in 1664, King Philip, "Sagamore of Pokannockett," in early times more often called Metacomet, another son of Massasoit, definitely fixed the bounds of this purchase, and the township of Dartmouth was established as follows: "1664 June. At this Court all that tract of land commonly called and known by the name of Acushena, Ponagansett and Coaksett is allowed by the court to be a township and the inhabitants thereof have liberty to make such orders as may conduce to their common good in town concernments and that the said town be henceforth called and known by the name of Dartmouth."

It was between 1653 and 1660 that John Cooke settled in Dartmouth. He took up holdings in the northerly part of Fairhaven in the district now known as Oxford. It was about this time when, owing to his unorthodox religious ideas he was presented to the Court at Plymouth for breaking the Sabbath by unnecessary travelling thereon and fined ten shillings. It is probable that his "unnecessary" travelling was actually for the purpose of preaching what he considered to be God's word, but which his orthodox brethren evidently considered neither a work of charity nor necessity. He was certainly settled in Dartmouth prior to 1660. In 1667, he was authorized by the Court at Plymouth "to make contracts of marriage, administer oaths, issue out warrants in His Majestie's name, bind over persons to appear at His Majestie's Courts, issue subpoenies, warn witnesses," etc., etc. In 1670 he is named first in the list of the seven freemen of Dartmouth, in which the names of three other of your ancestors also appear; namely, John Russell, Arthur Hathaway and William Spooner. In 1668 the Court at Plymouth ordered John Cooke to establish and maintain a ferry "between Dartmouth and Rhode Island." This designation was not geographically correct since Dartmouth never extended to Narragansett Bay. The ferry established by Cooke under this order may have been at "Fogland" between Puncatest and the southerly part of the Island of Rhode Island, or possibly the ferry at what is now known as the Stone Bridge. Also in 1668 he was appointed by

the Court to take the testimony of all parties and establish the boundaries of the town in reference to a dispute with the Indians. In 1672 the town of Dartmouth gave John Cooke Ram Island, now known as Popes Island, in recompense for his former services to the town "and also eleven pounds for his services and three pounds for his damages and trouble which said fourteen pounds shall be paid to him in good merchantable pork, beef and corn in equal proportions." Notwithstanding his anabaptist faith he was chosen by the inhabitants of Dartmouth, who were mostly Quakers, to represent them at the General Court on many occasions. (1666–1668–1673–1675–1679–1686). Daniel Ricketson, in his History of New Bedford, describes the journeys which the early representatives of the people of Dartmouth made on foot by the old Indian paths to a somewhat hostile assembly in Plymouth: "The journey in the winter season must have been a formidable affair, as the snow would be deep in the woods and render snow shoes necessary. We can imagine one of these sturdy yeomen, warmly wrapped up in his home-manufactured wool, perhaps with a friendly Indian as his guide, plodding his way through the narrow forest path, his mind possessed with the importance of his office and his mission." John Cooke also served his fellow citizens of Dartmouth as Selectman in the years 1670, 1672, 1673, 1675, 1679 and 1683. There was, indeed, no public service and no public undertaking in which John Cooke was not a participator, and it would seem that in those earliest

days he well deserves the designation of "our most prominent citizen."

In 1675 a crushing blow came to the infant settlement of Dartmouth, dealt by the infuriated Philip, whose savage hordes devastated the town with torch and tomahawk. Nearly all the dwellings of the settlers, with their crops and live stock were destroyed and several men and women murdered. John Cooke, foreseeing the necessity, had converted his homestead into a "garrison house." The main structure stood north of what is now the Riverside Cemetery about six hundred feet west of Main Street. It was a building of sufficient size to shelter a considerable number of persons, and was surrounded by a stockade. To this haven of safety the inhabitants of that part of Dartmouth hastened on the first alarm of the Indian uprising in the early spring of 1676. At least four were tomahawked on their way, but most of them reached Cooke's Garrison House and there defended themselves against the attacks of the savages. Whether it was the garrison house itself, or a separate dwelling of John Cooke's, which was burned and sacked at this time is not clear. Captain Ben Church in July, 1676, made a rendezvous at the "ruins of John Cooke's home."

Increase Mather writes: "Dartmouth did they burn with fire, and barbarously murdered both men and women; stripping the slain whether men or women and leaving them in the open field. Such, also, is their inhumanity as that they flay off the skin from their faces and heads of those

they got into their hands, and go away with the hairy scalp of their enemies." On August 11, 1676, Captain Benjamin Church, a nephew of John Cooke's wife, after a long and admirably fought campaign captured King Philip, whose head was borne in triumph the next day to Captain Church's wife, and then sent to Plymouth where it remained set up on a pole for twenty years. One of his hands was sent to Boston as a trophy and the other given to Alderman, the Indian who shot him at the last, who exhibited it for money. The Indians, it seems, were not the only barbarians involved in the story.

The suffering and devastation caused in Dartmouth by this overwhelming calamity can hardly be realized. That the people could again take heart to rebuild their homes and commence anew their occupations must have been due to the indomitable leadership of such men as John Cooke. It was he, perhaps, who obtained the orders from the Plymouth Court which gave relief by exemption of taxes and military aid, etc. The Court, however, could not refrain from hinting in its order that the indifference of the people of Dartmouth to listen to the word of God as proclaimed by his ministers "had been a provocation of God thus to chastise their contempt of his gospell, which we earnestly desire the people of that place may seriously consider off, lay to hart, and be humbled for, with a sollisitus indeavor after a reformation thereof by a vigorous putting forth to obtain an able faithful dispenser of the word of God amongst them."

The people of Dartmouth may have been grateful for the Court's clemency, but they certainly did not follow its advice about a minister, continuing even more stubbornly than before to assert their religious independence; and John Cooke, whom the Court certainly would not have certified as "an able faithful dispenser of the word of God," continued for many years to preach an unorthodox faith. He died at the age of about eighty-five years, on November 23, 1695.

At Poverty Point, Fairhaven, there is now a large boulder with a bronze inscription which reads as follows:

> Sacred to the Memory of
> John Cooke
> who was buried here in 1695.
> The last surviving male Pilgrim of those who came over on the Mayflower. First white settler of this town. The pioneer in its religious, moral and business life. A man of character and integrity, and the trusted agent for this part of the Commonwealth of the Old Colonial Civil Government of Plymouth.

Mr. Henry B. Worth in a convincing presentment of facts to the Old Dartmouth Historical Society has demonstrated that the "old burial place" in which John Cooke was probably buried was not at Poverty Point where the memorial is erected, but a mile or more further up the shore of the Acushnet River.

It is from Sarah, the daughter of John Cooke and Sarah Warren, who married Arthur Hathaway, that Phebe Howland descends through the Hammonds and Chases.

Chapter II

RICHARD WARREN

Came over 1620

Mayflower

not beare a knote of saile, but were forced to hull, for diverce days togither. And in one of them, as they thus lay at hull, in a mighty storm, a lustie yonge man, called John Howland, coming upon some occasion above ye grattings was with a seele of ye ship, throwne into ye sea; but it pleased God yt he caught hould of ye top-saile halliards which hung overboard, and rane out at length; yet he held his hould, though he was sundrie fathomes under water, till he was hald up by ye same rope to ye brime of ye water, and then with a boat hooke and other means got into ye ship againe, and his life saved; and though he was something ill with it, yet he lived many years after, and became a profitable member both in church and comonewealth."

Of his two brothers, Henry and Arthur, who so soon followed him across the ocean, Governor Bradford could not have said that they became profitable members of the church. They turned Quakers. Hardly had the earnest little Pilgrim band from Leyden, coming into the unknown wilderness that they might be free from the tyranny of a church with which they were not in accord, established a settled order of society, when among them there sprung up heretics. The "standards," or, as they are sometimes called, "the old lights," turned bitterly against their fellows who sought new light, and even in Plymouth, where the rigor of Puritanism was less severe than in the Massachusetts Bay Colony, Quakers and Baptists, who dared to assert their independence of the established church, were per-

secuted with severity. Plymouth became an undesirable place of residence for these heretics. Some of them followed Roger Williams to Rhode Island, where there did in fact exist a social order "with full liberty of religious concernment." Some of them settled in Dartmouth near the Rhode Island line. Your grandfather, William W. Crapo, in the oration which he delivered at the bi-centennial celebration of Dartmouth in 1864, said that one of the chief reasons for the removal of the Quakers from Plymouth was, "that fully believing in freedom of conscience, they had early conceived a strong aversion to the arbitrary imposition of taxes by the civil power for the support of a ministry with which they were not in unison."

I have said, if you remember, that to give you a passing interest, I hoped to vitalize a few of the thousand and more men and women who were your progenitors, and who have been dead and buried for two and a half centuries or more. It is impossible to do this without some reference to what was, after all, the controlling interest of most of them, — namely, doctrinal religion. They were, doubtless, men and women whose human qualities of personality are reducible to the same fundamental motives of life and love and energy which govern you today. Yet the motive of doctrinal religion which so largely shaped their interests and activities is something of which you have no experience. To be sure, you are by name "a Crapo," and so far as I have been able to discover, no man who ever bore that name from

the first Peter to the last William has had any "doctrinal religious concernment" to speak of. As a New Englander, however, you are, by paternal origin, only two thousandth part "a Crapo" after all, and most of the nineteen hundred and ninety-nine other parts of you were infused with an intense "doctrinal concernment." The personal history of the lives of your paternal forebears, therefore, must perforce be to some degree the history of Quakerism in Dartmouth, and Congregationalism in Newbury.

The earliest record concerning Henry Howland, the first, is in the allotment of cattle in 1624, by which he became the owner, or the custodian, of "one black cow." It must have been one of the herd of "three heifers and a bull" which Edward Winslow had brought over in 1623, "the first beginning of any cattel of that kind in ye land." Henry Howland must have been thrifty indeed to be in a position within a year or two after his coming to the new plantation to acquire one of these desirable animals, or considered exceptionally reliable to be given the custody of it. In 1633 his name appears in the list of "freemen" of Plymouth, which means, curiously enough, that he had taken a solemn oath to be truly loyal to his sovereign Lord King Charles. In the same year he indentured a servant, Walter Harris. In 1634 he was taxed eighteen shillings, which indicates a considerable ability on his part since the tax was comparatively a large one. In 1635 he was described as "one of the substantial landholders and freemen of Duxbury" living "by the

Bay Side near Love Brewster's." In 1635 he was chosen a Constable of Duxbury, an office of much dignity in those days. For some years thereafter he served in various public capacities until in 1657 he was noted as refusing to serve on the grand inquest. This means, although you might not suspect it, that he had turned Quaker. In October, 1657, he was "summonsed to appear at the next March Court to answare for intertaining Quakers meetings at his house." He was fined ten shillings. In 1659 he was again convicted and sentenced by the Court "to be disfranchised of his freedom in the corporation" for being an abettor and entertainer of Quakers. In 1660 he was again convicted and fined for the same offence.

In view of these inconveniences it is not surprising that Henry Howland, who was among the original purchasers of Dartmouth in 1652, advised his sons to settle there. He was the owner of half a share, i. e., one sixty-eighth of the purchase. The land which his sons, for the most part, appear to have "sat down" on, was between the Chase Road and the Tucker Road, and in the vicinity of the Pascamansett River. Here it is possible that Henry Howland himself may have built a house and lived for a time, returning subsequently to Duxbury. In 1659, with twenty-six others, he bought of Wamsutta and Pattapanum the land known as Assonet, including the present town of Freetown, described often as the "lands at Taunton River." Here his son Samuel settled. In 1664 he bought a large tract of land at Swansea.

Henry Howland married Mary Newland, a sister of William Newland, who came from Lynn in 1637 and settled in Sandwich. She and her brother became Quakers, and she suffered with her family the persecution of the Court. I have noticed in my investigations that it is the woman of a household who controls the religious attitude of her family. Her husband in most cases simply follows suit. Henry Howland died in Duxbury, January 17, 1671, and his widow died also in Duxbury, June 17, 1674.

Zoeth Howland, the second son of Henry Howland and Mary Newland, was born in Duxbury about 1636. In October, 1656, he was married to his wife, Abigail, as appears by the Friends' record at Newport, R. I. In 1657 he took the oath of Fidelitie at Duxbury. In the same year he, with his father, was fined for holding Quaker meetings at his house. A deposition of one Samuel Hunt at this time is as follows: "About a fortnight before the date hereof, being att the house of Zoeth Howland hee said hee would not goe to meeting to hear lyes, and that the divill could preach as good a sermon as the ministers." For this blasphemous utterance he was arraigned at the next term of Court in March, 1657-8, "for speaking opprobriously of the minnesters of Gods word" and was sentenced "to sitt in the stockes for the space of an hour, or during the pleasure of the Court; which accordingly was pformed and soe released." At the March term of Court, 1659, both Zoeth and his wife Abigail were fined, he for harboring Quakers, she for not attending the ordained meetings.

It was probably as early as 1662, possibly a few years earlier, that Zoeth moved to Dartmouth and settled at "Apponagansett," "taking up" one half of his father's holdings. Here he made a bare subsistence from farming. At his death his estate, as reported to the Plymouth Court June 7, 1677, consisted of a "quarter share" of land, (i. e. of the "Dartmouth purchase") a yoke of oxen, three cows, one mare, a brass kettle, a chest, a gun, a brass skillet, and several pots and pans. He was slain by the Indians at Puncatest near the ferry on the twenty-first day of January, 1676, when he was about forty years old. It was in the midst of King Philip's war. At the date of Zoeth's death the main fighting was in southwestern Rhode Island, but doubtless some band of redskins overtook him unawares near the ferry and killed him. Where the stone bridge was afterwards built there was a ferry. This ferry was subsequently kept by Zoeth's son Daniel and known for many years as "Howland's Ferry." It is probable that Zoeth was going to or from meeting at Portsmouth or Newport when he was slain. John Cook, of Portsmouth, another of your ancestors, at a court-martial held on some Indians at Newport August 25, 1676, testified that being at Puncatest in the middle of July he asked several Indians "Who killed Zoeth Howland?" and they said "there were six in the company, and that Manasses was the Indian that fetched him out of the water."

On July 3, 1678, the Court of Plymouth ordered "that in reference unto the estate of Zoeth How-

land deceased that his widow Abigail Howland shall have all of his Real Estate and we therefore by these presents settle it upon her in consideration that shee hath many male children to bring up and the estate but small." It may have been the charms of Abigail, or her estate,—it surely could not have been her "many male children"—which caused Richard Kirby to marry the widow December 2, 1678. He was the son of the Richard Kirby, from whom you descend.

Nathaniel Howland was the first child of Zoeth and Abigail Howland and was born in Duxbury August 5, 1657, and died in Dartmouth March 3, 1724. He married 1684 Rose Allen, daughter of Joseph and Sarah Allen. He lived originally on the north side of the road leading from New Bedford to Russell's Mills on the west bank of a brook that crosses the road a few hundred yards east of the Slocum Road. The ruins of the cellar of the house are still distinguishable. In 1670 he had laid out to him a tract on the west side of the Apponegansett River, south of the Bridge, which his descendants have ever since occupied. In 1710 he was living in his "new home" on the hill overlooking what is now New Bedford, the dwelling being north of Allen Street, and substantially the site of the present Dartmouth almshouse. He took a leading part in the affairs of the town of Dartmouth, being a selectman in 1699 and during several years thereafter. In 1702 he served on the grand jury. In 1721 he was Moderator at the town meeting. At one time he was chosen Tithing-Man, which is to say the overseer of the

Indians "for their better regulating and that they may be brought to live orderly, soberly and diligently." The Tithing-Man had associated with him one leading Indian, and the two together formed a Court for the trial of Indian cases. Originally the Tithing-Man was placed in charge of ten Indian families, which explains the origin of the designation. In 1692 the General Court defined the duties of Tithing-Men in addition to their care of the Indians as the especial guardians of the observance of the Lord's Day, making rigid rules for the conduct of all residents and travellers from sunset on Saturday night to Monday morning.

It was, however, as a devoted Friend that Nathaniel Howland was preeminent. Scarcely a monthly meeting up to the time of his death he failed to attend. At a town meeting held on March 28, 1723, he was chosen Minister for the town, having fifty-five votes against twelve for Samuel Hunt. Samuel Hunt was an orthodox minister preaching at the Precinct Meeting House in Acushnet Village. The purpose of this strategical proceeding was that Dartmouth could claim that she had a minister, that he served without pay, and that consequently the town should not be called on for church rates. The Court at Plymouth, however, did not accept the subterfuge and attempted to collect the tax by force. The next year the town voted not to raise the tax of £100 required for the church rates, but did appropriate £700 for the purpose of resisting the payment of the tax and for the payment of a per diem

allowance to the Selectmen for the time which they might be in jail for refusing to comply with the order of the Court. Two of the Selectmen were confined in jail for eighteen months, being released on an order from the King annulling the act of the Court.

Phebe Howland descended from Rebecca the oldest daughter of Nathaniel Howland who married James Russell, and also from Content, his youngest daughter, who married Thomas Howland, a son of Henry Howland.

Benjamin Howland, the second son of Zoeth and Abigail Howland, was born in Duxbury March 8, 1659, and died in Dartmouth February 12, 1727. He married Judith Sampson, April 23, 1684. He owned and lived on the Round Hills Farm at the end of Smith's Neck, which passed to his son Isaac, and is now in possession of one of his descendants, Hetty Robinson Green. Benjamin Howland, like his brothers, was prominently connected with the Dartmouth Meeting of Friends, and is constantly mentioned on the records of the meeting as one entrusted with the care of its affairs. He also served the town in various capacities, acting as Surveyor of Highways, Assessor, Selectman, and Constable. His oldest child, Abigail, born in 1686, married Jonathan Ricketson, and was a great great grandmother of Phebe Howland.

Henry Howland, the second of the name, from whom you descend, and the seventh child of Zoeth and Abigail Howland, was born June 30, 1672. His twin sister, Abigail, named for her mother,

married one Abraham Booth in 1700. They were four years old when their father was killed by the Indians. As children they grew up at the home of their stepfather Richard Kirby. Henry learned the trade of a carpenter. The Dartmouth records show under date of August 28, 1707, that "Henry Howland was agreed with to put a pound near the town house, to make it of inch and one half oak plank to be well posted and the plank to be subpined to these with convenient gate and hinges and lock." On June 29, 1707, Henry Howland was agreed with by the town to make "a pare of stocks and whiping posts." He built many houses and did a large business in sawing lumber. His homestead was situated a little to the west of the Apponegansett Friends' Meeting House on the opposite side of the road. Not far up stream from the old stone bridge near the meeting house there are still evident the remains of an old dam. It may be here that Henry Howland had a saw mill.

Henry Howland occupied a prominent position in the Friends' meeting and was honored on many occasions by his fellow citizens with public office. He was Town Treasurer in 1716 and 1722, and Selectman in 1724, 1728 and 1729. He married Deborah, daughter of Thomas Briggs, June 3, 1698. She was born in 1674 and died November 25, 1712. Of her ancestry you will find some account in the notes relating to the ancestors of Anne Almy Chase. On the death of Deborah, Henry Howland married Elizabeth Northup February 12, 1714, with whom he was not happy.

Of Thomas Howland, the sixth child of Henry Howland and Deborah Briggs, born June 6, 1709, your ancestor, I can give you little information. In 1733 (December 17) he married Content Howland, his cousin, the daughter of Nathaniel Howland. She had first married one Briggs and gave me much trouble in running her down. I am convinced that for genealogical reasons alone widows should never be allowed to re-marry. Thomas Howland and his wife Content had but one child, David, your ancestor. He was born August 25, 1734. "He was a cordwainer." His intentions of marriage with Lavinia Russell were published December 8, 1753. He died in 1778. She died October 10, 1815, aged 80 years.

Henry Howland (the third of the name in your succession) was the second child of David Howland and Lavinia Russell and was born January 3, 1757. He learned the trade of a shoemaker, and later became a substantial landholder and farmer. His farm was on the north side of the road leading from Smith's Neck to Russell's Mills west of the Bakertown road. Your grandfather William W. Crapo, remembers that when a boy the home where his great grandfather Henry Howland lived was shown to him by his father, Henry Howland Crapo. Henry Howland married Rhoda Chase of Dartmouth November 16, 1777. He had fifteen children, one of whom was Phebe Howland, the wife of Jesse Crapo.

Arthur Howland, who came over with his brother Henry, settled in Marshfield. Three hundred acres of upland in Marshfield were granted

July 2, 1638, to Capt. Myles Standish and Mr. John Alden, "lying on the north side of South River, bounded on the east by Beaver Pond, and on the west by a brook," which later for a consideration of £21 sterling was conveyed to Arthur Howland. In 1640, fifty acres additional was granted to him. On this farm he lived and died, as did five generations of his descendants. Arthur Howland, like his brother Henry Howland, was a man of firm and upright character, thrifty, fair in all dealings, and highly respected for his personal worth, notwithstanding his undesirable character as a Quaker.

In 1657 the authorities, hearing of an intended meeting at Arthur Howland's house, Sunday, December 20, to be conducted by Robert Huchin, one of "the forraigne Quakers who were goeing too and frow in some of the towns of the government, producing great desturbance," dispatched a Constable to break up the meeting. His coming had evidently been forewarned, since he "found no man at the house." On the next day, Monday, December 21, a warrant was issued for the arrest of Arthur Howland and the preacher, which was vigorously contested, the Constable being "thrust out of doors." Arthur, however, on the day following gave himself up and appeared before the Governor's Assistants, by whom he was sentenced to give bonds for his appearance at the General Court. This he refused to do and was committed to jail. In jail he wrote a letter to the General Court "full of factious, seditious, slanderous passages, to be of dangerous consequence." He was

fined by the Court and refusing to pay his fine, again committed to jail. In June, 1658, however, he retracted some of his contumelious statements and was released with an admonition not to offend in like manner again. It is to be feared that he did not profit by the admonition since he and his wife were fined ten shillings in 1658 for absenting themselves from public worship. As late as 1669 he was fined for not paying "the rate to minnestry."

Arthur Howland had married the "widow Margaret Reed," who outlived him. Arthur died and was buried on his farm at Marshfield, October 30, 1675. His second child was Deborah, who married John Smith, Jr., of Plymouth, and from whom Phebe Howland, through the Russells, descended.

Chapter V

JOHN RUSSELL

Came over prior to 1642

John Russell (Dorothy ———)	1608 — 1694–5
Jonathan Russell (Hasadiah Smith)	— 1723
James Russell (Rebecca Howland)	1687 — 1764
Paul Russell (Rebecca Ricketson)	1710 — 1773
Lavinia Russell (David Howland)	1735 — 1815
Henry Howland (Rhoda Chase)	1757 — 1817
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JOHN RUSSELL

Daniel Ricketson, the historian of New Bedford, says: "One of the earliest settlers of Dartmouth was Ralph Russell, who came from Pontipool, England, and had been engaged in the iron business with Henry and James Leonard of Taunton. He set up an iron forge at 'Russell's Mills' which place received its name from him. Ralph Russell was the progenitor of the Russell families of New Bedford, and the ancestor in the fourth remove of Joseph Russell from whom New Bedford received its name." And again Mr. Ricketson says: "The first settlement of Dartmouth so far as I have been able to ascertain from a diligent examination of the old records was made at Russell's Mills by Ralph Russell. * * * Ralph Russell was probably an elderly man at the time he emigrated from Taunton to Dartmouth, as the name of John Russell, Senior, who was undoubtedly his son, appears first in the early records of the township as a proprietor."

In view of these definite statements of our local historian the tradition that Ralph Russell, originally of Braintree, later of Lynn, was the progenitor of the Russells of Dartmouth is not to be lightly dismissed as incorrect, and yet Mr. Ricketson in his "diligent examination of old records"

must have had access to records no longer in existence or available, that could have justified him in stating that Ralph was in fact the progenitor of the Russells of Dartmouth, and that John Russell was "undoubtedly his son."

The identity of Ralph Russell of Taunton is easily established. That he was ever in Dartmouth, much less that he had aught to do with any iron forge at Russell's Mills during his lifetime, is highly improbable. The original iron forge at the Mills was established in 1787 by Giles Slocum. There is no record or evidence that any iron industry was carried on in Dartmouth in the seventeenth century. That Ralph Russell was the father of John Russell, an undoubted original settler of Dartmouth, is most unlikely. John Russell was born in 1608. His father, therefore, must have been born as early as 1585 or thereabouts. Since we know that there was no Ralph Russell in the early settlement of Plymouth, it is evident that if Ralph Russell was the father of John Russell he must have been over forty years of age when he first left England. We have no reason to suppose that there was any considerable settlement in Dartmouth prior to 1660 or later. If, therefore, Ralph Russell came to Dartmouth from Taunton and established an iron industry at Russell's Mills, he must have been at least seventy-five years of age — certainly an advanced age for a promoter to start an industrial plant in the wilderness. There is certainly no evidence extant that he did so. Nor is there the slightest authority for making him the father of John

Russell. If there was any connection of blood between Ralph Russell of Braintree and John Russell of Marshfield it is certainly more probable that they were brothers.

John Russell of Marshfield and his wife, Dorothy, are indisputably the progenitors of the Russells of Dartmouth. It is not known when John Russell came over or in what part of the old country he originated. Russell was by no means an uncommon name in many of the Counties of England at the close of the sixteenth century, and although the titled family of that name had Bedford as their ducal designation, there is no reason whatever to suppose that John Russell came from the old town of Bedford. John Russell was certainly living in Marshfield in 1642, when he was elected Constable of the town. This would indicate that he was not altogether a newcomer, and that he had been living in Marshfield or in Plymouth for some years at least prior to that date. There is, indeed, a tradition that he fought in the Pequot War, which would carry him back as a settler prior to 1637. In 1643-4 he was granted certain land "which lieth between the marsh of Josiah Winslow and Kenelm Winslow." There are several other grants of land in Marshfield to him recorded at about this time and during the next ten years. On June 5, 1644, he was made a freeman by the General Court of Plymouth and during the next few years served in various public capacities.

John Russell and his wife, Dorothy, were neighbors of the Howlands and apparently were in-

fected with Quakerism at the very origin of that "pestilence." To be sure he was of the grand jury in 1657, which indicated that he had not then been excommunicated. Yet it is not to be wondered that we find him joining with Henry Howland in the purchase and original settlement of Dartmouth in order to avoid the inconveniences of his unpopular faith. In 1661 John Russell purchased of Samuel Cuthbert a lot in severalty of about five acres on the Acushnet River near the Howard Brook. He kept this land, on which he may have lived, until 1668, when he sold it to John Cooke. It is here that John Cooke is probably buried. On March 20, 1661, he purchased of Captain Myles Standish a full share in the Dartmouth purchase and paid forty-two pounds for it. This was a good turn for Myles Standish. He was one of the thirty-four who paid in 1652 to Wesamequen and Wamsutta thirty yards of cloth, eight mooseskins, fifteen axes, fifteen hoes, fifteen pair of breeches, eight blankets, two kettles, one cloak, two pounds in wampum, eight pair of stockings, eight pair of shoes, one iron pot and ten shillings "in another commoditie" (possibly rum it has been suggested), in exchange for about one hundred thousand acres of land. At any reasonable valuation of these various commodities Myles Standish's original cost could not have exceeded from five to ten dollars of the money of today. After nine years he sold his interest for, say, two hundred and ten dollars — taking a fair profit. If John Russell and his descendants had held the interest of the same thirty-two hundred

acres which he purchased from the date of the purchase in 1661 to the present date, and charged up interest at the rate of six per cent. per annum on the purchase price of $210, compounding the same, the land would today stand him and his descendants in $330,301,440. Such is the overwhelming effect of that marvellous system of reduplication known as compound interest.

Soon after his removal to Dartmouth, John Russell became one of the leaders of the new settlement. He was the first Deputy from Dartmouth to the Court at Plymouth in 1665 and he served as the representative of his community many times thereafter, he and John Cooke sharing the office, turn and turn about, for a long period of years. His homestead farm was on the east side of the Apponegansett River and included nearly the whole of "Ponagansett," now called Padanaram Neck, north of what is now Bush Street. His house was near the shore in a swampy pasture not far from the head of the river, "near his orchards." The cellars are still well defined and indicated a structure about twenty feet square with an ell about ten feet square with an exit leading to the brook near by. The entire structure may have been of stone. At the outbreak of King Philip's War, John Russell took the same precautions for the protection of his neighbors as did John Cooke by fortifying his house as a "garrison house." It was known afterwards as the "old castle." On the opposite side of the river, a little further down stream, near Heath's Neck (or Heathen's Neck), later

known as the "Downs," there was an Indian fort and settlement.

At the beginning of the war in 1675, John Russell had been made Constable and was thus clothed with the authority of leadership and it was to him, and to the shelter which he had provided, that his helpless and terror stricken neighbors turned when the savages initiated the massacres and devastations which nearly exterminated the township of Dartmouth. It was largely to the military sagacity of Captain Benjamin Church, of whom you have heard in connection with John Cooke's experiences, that Dartmouth was saved from annihilation. On July 21, 1676, Captain Church led his little army to John Russell's garrison house where the defenders were under the command of Captain Samuel Eels, and "clap'd into a thicket, and there lod'gd the rest of the night without any fire." In the morning they encountered a band of Indians and pursued them in the direction of Smith Mills. The huddled occupants of John Russell's house of refuge must have felt grateful to the sturdy fellows who followed Captain Church and drove the savages away from their none too secure fortification. After the war John Russell, with the help of John Cooke, devoted himself to rehabilitating the devastated town. As Selectman, an office which he had held and continued to hold for many years, he gave his time and his intelligent efforts to serve his fellow townsmen. Soon after the war he constructed a new house on the hill, where were held the town meetings and which also

served as the town school house. One of John Russell's descendants was dubbed the "Duke of Bedford," yet I venture to say that no Duke of Bedford, not even John Plantagenet of Lancaster, by far the greatest of the bearers of that title (he, to be sure, was not a Russell), ever served "their people" more faithfully or more efficiently than did old John Russell of Dartmouth.

Dorothy had died February 13, 1687, and eight years later, February 13, 1694-5, John Russell's eighty-six years of useful life came to an end. It is from Jonathan, his second son, who married Hasadiah Smith, a daughter of John Smith, that Phebe Howland descended.

Chapter VI

JOHN SMITH

Came over prior to 1628

John Smith (Deborah Howland)	1618 — 1692
Hasadiah Smith (Jonathan Russell)	1650 —
James Russell (Rebecca Howland)	1687 — 1764
Paul Russell (Rebecca Ricketson)	1710 — 1773
Lavinia Russell (David Howland)	1735 — 1815
Henry Howland (Rhoda Chase)	1757 — 1817
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

John Smith (Ruhamah Kirby)	1618 — 1692
Deliverance Smith (Mary Tripp)	— 1729
Deborah Smith (Eliezer Slocum)	1695 —
Ann Slocum (Job Almy)	1732 —
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JOHN SMITH

The particular John Smith from whom you descend was born either in Holland or in England about the year 1618. He was in Plymouth as early as 1628 and probably earlier. Who he was, why and how and with whom it happened that as a mere child he crossed the ocean I know not. He may have been a "redemptioner," a term which came into use later to designate a young immigrant who came over on a ship without paying the fare, and on his arrival was indentured by the Captain to anyone who would pay him the lad's passage money. He is designated in the early Plymouth records as John Smith "Junior," distinguishing him from John Smith "Senior," who may possibly have been his father. John Smith "Senior" is mentioned occasionally in the records as late as 1660. John Smith Junior may have been a grandson of Mr. John Smith, "a man of able gifts and a good preacher" who, Governor Bradford tells us, was in the early days of the seventeenth century chosen pastor of a church of English Separatists in Lincolnshire or Yorkshire "wher they border nearest together." Later Mr. John Smith and his followers were driven from England and went to Amsterdam. When the exiles from Scrooby, who eventually formed for

the most part the Mayflower band, went to Amsterdam in 1609, they intended to join the church there, but finding "Mr. John Smith and his companie was already fallen into contention" they determined to separate from them and removed to Leyden. Referring to Mr. Smith and his followers Governor Bradford says that "they afterwards falling into some errors in ye Low Countries ther (for ye most part) buried themselves and their names." Perhaps your John Smith was one who did not bury himself and his name in the Netherlands, but crossed the sea and perpetuated his name in a conspicuous manner in old Dartmouth. However, being a "John Smith" it would be well nigh hopeless to attempt to identify or differentiate him.

His troubles in New England began early, as appears by the records of the Plymouth Court: "Jan. 2d, 1633. That whereas John Smith being in great extremity formerly and to be freed of the same, bound himself as an apprentice to Edward Dowty for the term of ten years; upon the petition of the said John the court took the matter into hearing, and finding the said Edward had disbursed but little for him freed the said John from his covenant of ten years and bound him to make up the term he had already served the said Edward the full term of five years, and to the end thereof; the said Edward to give him double apparel, and so be free of each other." He was about fifteen years old when he became free of Edward Doty and went to work for himself. He must have worked to good purpose

since he soon became possessed of property and held a recognized position in the community. In April, 1643, it was agreed by the town that "John Smith shall be the Cow Keep for this year to keep the Towne's Cowes and shall have fourty bushels of Indian corne for his paynes and a pair of shoes to be equally levyed upon every man according to the number of cowes they shall have kept by him, and he is to keep them untill the middle of November next." In August, 1643, he being then twenty-five, he is enrolled as "able to bear arms." When he was thirty, on January 4, 1648–9, he married Deborah Howland, the daughter of Arthur Howland of Marshfield. Whether the newly married pair at once went to live in the house on North Street in Plymouth, on land where now stands the house of Nathaniel Morton, or whether this abode was a later acquisition the records do not disclose.

The disposition of the scant herd of cattle of the young colony was from the start one of the serious cares of the General Court, and that on June 27, 1650, it was determined that "John Smith is to have the cow that is in Goodman Pontius hands for this year" is evidence that John was considered a deserving and reliable citizen. He had evidently made good as Cowe Keep. In 1652 the same cow was again by the Court's decree continued in the care of John Smith, which indicates that he had treated her well. It is sad to learn from the records under date of August 26, 1655, that "the cow which John Smith had is dead without any increase." June

5, 1651, John Smith was admitted as a freeman, and was of the grand jury. In 1653 he gave evidence that he was not only able but willing "to beare arms" since he was an officer on the "barque" which was sent from Plymouth to fight the Dutch at Manhatoes (New York). What service he performed I know not, but whatever it was, it doubtless ceased on or before June 23, 1654, when "happy tidings came of a long desired peace betwixt the two nations of England and Holland and preparations ceased."

John Smith, I fancy, was not so straight laced an individual as some of your ancestors. To be sure, he had married a Howland, and like most dutiful husbands he followed her in religious tenets and was nominally a Quaker. He did not, however, take Quakerism or Separatism or any other ism as seriously as did most of your ancestors, for instance, Ralph Allen, who refused to take the oath of fidelity to King Charles and was fined £10. Apparently without a murmur John Smith took the oath on June 10, 1658 — and, I have no doubt, rather hoped he might have the chance to "fight for the King." None the less he had become matrimonially involved with the Quakers and in March, 1658–9, he together with his wife's relations, was fined for "frequently absenting himself from the public worship of God" — to the amount of ten shillings. In 1660 his wife involved him in more trouble, but he seems to have stood by her as a loyal husband should. The record reads as follows: "1660. May 1st Prence Gov'r. At this Court John

Smith of Plymouth, Jun'r, appeared, being summoned to answer for permitting that a Quaker meeting was suffered to bee at his house, — his wife alsoe being summoned to answer for permitting the same, hee, the said Smith, was demanded wither hee would owne and defend what his wife had done in that respect, hee answered hee would, and did owne it, and did approve of it, and soe Convict of the fact." And was fined £2. And again in the same year he and his wife Deborah were fined for a like offence.

It would seem that John Smith in some degree at least followed the sea, perhaps only to the extent of running a ferry to Duxbury, since in 1663, June 8, the Court ordered that "John Smith the boatesman att Plymouth hath liberty this year to pick up wood from any of the lands, what hee needeth." It was about this time that John Smith appears to have become interested in the lands of Acushena, Ponagansett and Coaksett which were constituted a township by the name of Dartmouth in 1664. By a deed dated October 6, 1665, he conveyed to Edward Doty, Jr., the son of his former master Edward Doty, who was one of the original purchasers of the Dartmouth tract, "his house messuage and garden spot on ye north side of North Street," Plymouth, in consideration of two-sevenths of a whole share in the Dartmouth purchase. In 1664 or 1665 he emigrated to the new township. On October 3, 1665, John Smith and John Russell "of Dartmouth" were appointed by the Court, under Governor Prence, to settle a claim which the Indians at Acushena

had against the English on account of damage done by the horses of the Englishmen. During the next ten years John Smith was an active citizen of the new town of Dartmouth. He settled in the region since known as Smith's Neck, where many of his descendants still live. He was prominent in the management of the town's affairs, being appointed Surveyor of Highways, arbiter of disputes, one of a committee with John Cooke and John Russell to distribute a fund donated in Ireland for the relief of those impoverished in King Philip's war, and in similar capacities.

It was, however, as the first military commander of Dartmouth that he may be said to be especially distinguished. In 1673–4 he was appointed by Governor Winslow as Lieutenant of the Military Company of Dartmouth. A militant Quaker is something of an anomaly. I fancy that Deborah, his wife, had passed on before John became a soldier. I doubt if she would have stood by him as loyally as he did by her in the matter of the Quaker meetings at Plymouth, nor "defended and approved" his acceptance of a military commission. His second wife, Ruhamah Kirby, was, perhaps, less rigid in her Quakerism, or more amenable.

John Smith died in the seventy-fourth year of his age on January 15, 1692, and was buried in the Hill Meadow burial place on his homestead. By his two wives he had thirteen children and his descendants are many. It was his first child, Hasadiah, a daughter of Deborah Howland, born

January 11, 1650, who married Jonathan Russell, from whom you descend by way of Phebe Howland, and his sixth child, Deliverance Smith, a son of Ruhamah Kirby, his second wife, from whom also you descend through Anne Almy Chase.

Deliverance Smith lived on his father's homestead place on Smith's Neck, where his descendants still live. He was an active member of the Friends' Meeting of Dartmouth. In 1702 he had charge of building an addition to the first meeting house at Apponegansett. In 1703 he was chosen at a monthly meeting "to enspect into the report considering Ebenezer Allen and abusing of an Indian called Jeremiah." And in the same year he was chosen by the meeting one of an inquisition "to inspect into the lives and conversation of Friends." In 1706 he was a Selectman and Assessor and refusing, for conscience sake, to assess the sum of sixty pounds annexed to the Queen's tax, for the maintenance of a hireling minister, was arrested by the Sheriff of Bristol, under order of the General Court at Boston, and committed to the County gaol at Bristol. "Friends having unity with him on his sufferings do appoint Benjamin Howland and Judah Smith to procure a hand to manage the said Deliverance Smith's business whilst he is in prison on the account of trouble, and friends engage him his wages and the monthly meeting to reimburse the same." The committee reported at a later meeting that they had employed James Russell "to look after Deliverance Smith's busi-

ness for one month." The meeting agreed to appropriate "as much money out of stock as will pay the said Russell for this monthly work." At subsequent meetings it was provided "that Deliverance Smith don't want a hand to look after his business, he being still a prisoner on truth's account." John Tucker was appointed by the meeting to go to Boston "to see if he can get any relief for our friends who now remain prisoners with Deliverance Smith in the County Gaol of Bristol." At the meeting held first month, ninth, 1709, John Tucker reported that he had been to Boston and had succeeded in obtaining a release for the prisoners on condition that they paid the fees of the sheriff "which they could not do, therefore they are still continued prisoners." The funds were raised, the sheriff satisfied, and Deliverance Smith and his imprisoned companions were released. "Thomas Taber, Junior, being a friendly man and a late prisoner with our friend, Deliverance Smith, and he behaving himself as becometh the truth, which he suffered for the time of his imprisonment, and friends having unity with him in his sufferings, do think it their Christian duty to contribute something towards the support of his family in the time of his late imprisonment."

Only four months later Deliverance Smith was again in conflict with the constituted authorities for conscience sake. At some risk of boring you I will give in full the communication which he and his fellow sufferers addressed to the Dartmouth monthly meeting holden the fifteenth day of the sixth month, 1709. It is as follows:

Dear Friends and Brethren: Thinking it our Christian duty, and according to the good order of truth to give you the following account. Friends, on the ninth day of the third month last, in this present year, we, whose names are underwritten, three of us being at the town house in Dartmouth, were impressed by John Akin of the train band, in the Queen's service, to go to Canada, and he required us to appear the next day at the house of Josiah Allen, to receive further orders. Accordingly we went to said Allen's and when we came, our further order was to exercise in a warlike posture, and we told said Akin that we could not in conscience act in any warlike posture, nor use carnal weapons to destroy men's lives, who said he took notice of our answer and told us we might go home until further notice, which we did, and remained at or about the house until the eighteenth day of the month, and then being ordered to appear before Col. Byfield we went with William Soule, who was impressed by the above said Akin the 11th of the same month to go to Canada in her Majesty's service, and ordered to appear at the town house in Bristol on the 18th day of the said 3d month. So we went to Joseph Wanton's where we met with our friend William Wood who was going with his son William Wood to Bristol, for Robert Brownell came the 11th day of the 3d month 1709 and impressed his son to go to Canada in the Queen's service. Afterwards Nathaniel Soule warned him to appear at the town house in Bristol on the 18th day of the said 3d month. Then we considered the matter and thought it might be best for William Wood to leave his son there and go and speak in his son's behalf, which he did.

Then we went to Bristol together and appeared before Col. Byfield who asked us some questions, to which we answered that we could not for conscience sake act in a warlike posture to destroy men's lives, for in so doing we should offend God and incur his displeasure. And William Wood, junior, was called, his father spoke in his behalf, and Col. Byfield asked him if his son was a Quaker too, and he said it is against his mind to go to war, and he would not kill a man for the world. Then one that sat by said Byfield said

"Take him!" and then he took down William's name in his book. Then he put us all under command of Capt. Joseph Brown and charged us to march with him to Roxbury by the 25th of the said month, which charge we could not obey; but afterwards, he being more moderate, desired us to go down not in any warlike posture but to take our own time, so as to meet Capt. Brown at the Governor's at Roxbury, the said 25th of the month, which we finding freedom to do accordingly went thither and laid our cases before the Governor, Joseph Dudley, who was very kind and gave us our liberty to go home without demanding money of us, or we paying him any, in which liberty, through the goodness of God, we still remain your friends:

JOHN TUCKER
WILLIAM WOOD
WILLIAM SOULE
JOHN LAPHAM, JR.
DELIVERANCE SMITH

Governor Dudley doubtless concluded that men who refused "to act in a warlike posture" would prove but indifferent recruits for her Majesty's army. The evident astonishment of the Friends that there was no demand for money from them indicates that official graft was not unheard of even in those early days.

The date of the birth of Deliverance Smith is not known. It must have been subsequent to 1659, in which year Deborah Howland, the first wife of John Smith, was living in Plymouth. Deliverance appears to have been the first child of John Smith's second marriage to Ruhamah Kirby of Sandwich. He died August 30, 1729, being probably about seventy years of age. Until the year of his death his name appears constantly in the records of the monthly meetings as one who

was charged with the administration of the affairs of the meeting. He married Mary Tripp, the daughter of Peleg Tripp and Anne Sisson, of Portsmouth. Deborah Smith, the daughter of Deliverance and Mary, married Eliezer Slocum, a great grandfather of Anne Almy Chase.

Chapter VII

GEORGE ALLEN

Came over 1635

George Allen (——— ———)	—1583 — 1649
Ralph Allen (——— ———)	+1600 — 1698
Joseph Allen (Sarah ———)	— 1704
Rose Allen (Nathaniel Howland)	1665 —
Content Howland (Thomas Howland)	1702 —
David Howland (Lavinia Russell)	1734 — 1778
Henry Howland (Rhoda Chase)	1757 — 1817
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

GEORGE ALLEN

The Allens of Slocum's Neck were near neighbors of the Slocums of Barney's Joy. Your father used to go gunning along the reaches of Allen's Beach with Jim Allen, "Barney's Joy Jim." It was pleasant to find that you, too, are an Allen, although it is not in connection with the Slocums, but through Phebe Howland that you can claim kin with the countless descendants of Ralph Allen who live in and about Dartmouth. George Allen was the first of this family in this country. He was born, probably prior to 1583, in the County of Somerset, in England. He joined the party under the leadership of the Rev. Joseph Hull and sailed from Weymouth March 20, 1635, arriving in Boston May 6, and remaining there until July, when with other members of Mr. Hull's party he settled at Weymouth. In 1637 he moved to Sandwich and was a member of the first church in 1638. In 1639 he was elected Constable, an office of great dignity in the early colonial days, being clothed with the enforcement of all laws. In 1640-'41-'42, he was Deputy to the General Court at Plymouth. In 1646 he built a house in Sandwich, about a quarter of a mile from the Quaker Meeting House on the main road to the Cape. It stood until 1882. George Allen

died in 1649, his will being probated August 7, 1649. Ralph Allen, "Jun.," in distinction from Ralph Allen, "Sen.," who may have been a brother of George Allen, was one of the older children of George Allen. His mother's name is unknown. He was born in England and probably came over with his father.

In 1657, Christopher Holder, of whom you will hear much later, and John Copeland established in Sandwich the earliest monthly meeting of Friends in America. Even before that date travelling Quakers had spread dissent and led many away from the established church. Ralph Allen was among the leaders in the new movement. Bowden, in his history of the Quakers, says, "There were six brothers and sisters of Ralph who joined the Friends. . . . . They were of the family of George Allen who had been an Anabaptist. . . . . The father laid down his head in peace before Friends had visited these parts." There was no peace for the children. At the beginning of the Quaker heresy the authorities at Plymouth took vigorous steps to stamp it out as has and will so constantly appear in these histories of your Quaker forebears. To entertain a Quaker "if but a quarter of an hour" subjected the entertainer to a fine of five pounds, the equivalent of a whole year's wages at that time. "If any see a Quaker he is bound if he lives six miles or more from the constables, yet he must presently go and give notice to the Constable, or else is subject to the censure of the Court, which may be hanging." They did not really mean the

"hanging" to be taken seriously. It was something of a bluff, I fancy. The Constables, however, were directed to whip any Quaker found in their precinct and drive him away, and the holding of Quaker meetings was a crime severely fined. In Sandwich, the ascendency of the Quakers was rapid and consequently the adherents to the new faith were sorely persecuted. Ralph Allen's fines amounted to £18. The excessive sum of £660 7s. 6d. worth of property was by a single decree of the Court distrained from a comparatively small number of Friends in Sandwich. "And so envious were the Persecutors that they put three inhabitants in the stocks only for taking John Rouse by the hand."

William Allen, Ralph's brother, was a still more obnoxious Quaker. His fines amounted to £87. Mr. Ambrose E. Pratt, at the two hundred and fiftieth anniversary of the settlement of Sandwich, writes as follows: "William Allen found a good estate gone into his fines. Of all his movables, a cow, left out of pity, a little corn remaining and a bag of meal with a few articles of furniture were all that remained, and he, himself was living on bread and water in Boston jail. The heartless Constable came to collect an additional fine, this time drunk. He seized the cow and the meal. That was not enough. As he seized the good wife's only copper kettle, with mock he said, 'And now, Priscilla, how will thee cook for thy family and finds thee has no kettle?' And the Quakeress answered, 'George, that God who hears the ravens when they cry will provide for them.

I trust in that God and verily believe the time will come when thy necessity will be greater than mine.' Which in time it was." If any such conversation took place, Priscilla, a daughter of Peter Brown of the Mayflower, albeit her provocation was great, was untrue to the tenets of her faith in wishing ill for her enemies.

It is not strange that Ralph Allen and his brother William should have taken the same course which Henry Howland and John Russell and others of your ancestors took, and removed to Dartmouth, which was rapidly becoming a Quaker settlement. Ralph purchased large interests in Dartmouth lands. In 1663, he bought from Alice Bradford one-half of her whole share in the Dartmouth purchase which came to her from her husband, Governor Bradford. In the subsequent years he purchased several other interests and certain specific tracts. There is the same uncertainty as to whether Ralph Allen actually lived in Dartmouth as there is as to whether Henry Howland did. In both cases, it is clear that they settled their children on their Dartmouth lands, and doubtless visited their properties.

Ralph Allen died in Sandwich in 1698. In his will he describes himself as very aged and requests to be buried in his "friend" William Allen's burying ground. The name of his wife I have not learned. He left five children, your ancestor, Joseph Allen, being the oldest. He lived on a part of the land which his father had purchased from Mistress Sarah Warren of Plymouth

at "Barnes-his-joy," his homestead being at the easterly end of Allen's Pond. Joseph Allen was prominent in the town's affairs. In 1675, he was a grand juryman; in 1682, a rater; in 1687, Constable; and in 1697, a Deputy to the General Court. His name appears often in connection with the divisions of Dartmouth lands and the controversies which arose concerning them. His wife's name was Sarah, her surname I know not. It was their daughter, Rose, who married Nathaniel Howland, who was Phebe Howland's great great grandmother.

Chapter VIII

BENJAMIN HAMMOND

Came over 1634

Griffin

Benjamin Hammond (Mary Vincent)	1621 — 1703
Samuel Hammond (Mary Hathaway)	1655 — 1728+
Thomas Hammond (Sarah Spooner)	1687 — 17
Lovina Hammond (John Chase)	1734 —
Rhoda Chase (Henry Howland)	1759 —
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

BENJAMIN HAMMOND

In 1840, your great grandfather, Henry H. Crapo, became interested in the local history of Dartmouth. Among his papers were certain memoranda concerning the British raid in 1778 and a list of the dwelling houses then in the village of New Bedford. One of the witnesses whom he examined in obtaining this information was John Gilbert. In the list of houses there is a description of a house on Ray and North Streets built by Jabez Hammond. The memorandum referring to Jabez Hammond says, "He was father to John Gilbert's wife and came from Mattapoisett. Old John Chase's wife was this man's sister, making John Gilbert's wife own cousin to my grandmother." It is from this casual note that, through the prompting of Mr. William A. Wing, the Secretary of the Old Dartmouth Historical Society, the connection of Phebe Howland with the Hammonds, Spooners, Warrens and Cookes came within the purview of my genealogical inquiries. These notes written in 1840 were preserved in an old black leather portfolio for seventy years by your grandfather and were published in 1909 under the editorship of Mr. Henry B. Worth. The finding of this little slip of casual genealogical memorandum is one of the many rebukes which I

have received for my lack of sympathy with your grandfather's mania for accumulating and preserving papers. At my instigation, your grandfather and I have during these later years destroyed and burned what seems to me tons of manuscript which to my irreverent mind appeared unworthy of preservation. I now realize that in some of that mass of writing which I consigned to the furnace there may have been data which, had they been preserved, would have given some genealogical or historical crank like myself a source of gratification equal to the discovery which came to me through the little note about John Gilbert, and opened up the story of your descent from Benjamin Hammond, which led to so many more interesting comeoverers.

Benjamin Hammond was the oldest son of William Hammond and Elizabeth Penn and was born in London in 1621. William Hammond died prior to 1634. He was probably descended from the Hammonds of St. Albans Court, County Kent. Elizabeth Penn, as claimed by one of her early descendants and as accepted by the Hammond genealogists, was the sister of Sir William Penn. If so, she must have been very much his senior, since Sir William Penn was born in 1621, the same year in which her son Benjamin was born. This, however, does not necessarily disprove the relationship of brother and sister, since Sir William Penn had an older brother George who, it would seem, was of age in 1591 as he is named as the executor of his grandfather William Penn's will of that date. Yet the family history

of Sir William Penn and his son William Penn, the Quaker, has been exhaustively treated and the genealogies of the family thoroughly exploited and nowhere is there the slightest evidence that Sir William Penn had a sister Elizabeth who married a William Hammond. Sir William Penn's grandfather was William Penn, who died before the death of his father William Penn in 1591. In the will of the elder William Penn he provides for all his grandchildren, naming them, and there is no Elizabeth among them, so that your Elizabeth Penn was probably not the sister of Sir William Penn. Indeed, there is no evidence whatever that she belonged to this particular branch of the Penn family. The name was by no means uncommon in England in the seventeenth century.

It is with much reluctance that I dissent from the Hammond genealogists and refuse you near kinship with Sir William Penn. That old rascal is one of my most intimate cronies of the seventeenth century. Samuel Pepys introduced him to me long ago with a vividness of portraiture which makes him as familiar as any of my contemporaries. Under date of September 8, 1660, soon after his first acquaintance with Sir William, Pepys writes, "Drinking a glass of wine late and discoursing with Sir W. Penn, I find him a very sociable man, and an able man, and very cunning." Pepys and Penn continued to be "very sociable" for some years. Sir William confided to Pepys his troubles with that milksop of a youth, his son William, who was so ridiculously

seriously minded, and finally, to the scandal of the family, turned Quaker, and later became, perhaps, on the whole, the most important person connected with the settlement and organization of the Colonies across the sea which a century later became the United States of America. Sir William Penn was born in Bristol in 1621. He was a captain in the Navy when he was twenty-one, a rear admiral of Ireland at twenty-three, a general at the taking of Jamaica at thirty-one, a vice admiral of England in the Dutch War at thirty-two, knighted when he was thirty-nine by Charles II on the Royal Charles as he came from Holland at his restoration, Governor of Kingsdale at forty, and Commissioner of the Navy at forty-four. He served with Edward Winslow in the expedition against Hispaniola in 1655. He died September 16, 1670, aged forty-nine. He was indeed a charming old grafter, who was with equal facility a pious Puritan with Cromwell and an all around sport with Charles — anything, so long as he could fatten from the public purse.

The only evidence that Elizabeth Hammond was the sister of Sir William Penn, and the aunt of William Penn, the Quaker, is from "A Short Record of our Family by Elnathan Hammond, copied from a Family Record of my Father's, Mr. John Hammond, of Rochester, 1737," by Captain Elnathan Hammond of Newport, R. I., who died in 1793. In this record is the following: "William Hammond, born in the city of London, and there married Elizabeth Penn, sister of Sir William Penn, had children, Benjamin their son born

1621, Elizabeth, Martha, and Rachel, their daughters, all born in London. William Hammond died there and was buried. Elizabeth Hammond, widow of William Hammond, with her son Benjamin and three daughters, all young, left a good estate in London, and with several godly people came over to New England in the troublesome times in 1634, out of a conscious desire to have the liberty to serve God in the way of his appointment . . . . settled in Boston and there died in 1640; had an honorable burial and the character of a very godly woman."

Elizabeth Penn Hammond, with her son Benjamin, your many times grandfather, then about thirteen years old, unquestionably came across the ocean in the ship Griffin and landed at Boston, September 18, 1634. This ship is an important one so far as your comeoverers are concerned. Among the two hundred immigrants on board were Anne Hutchinson and Richard Scott and many others of whom you will hear later. Elizabeth Hammond was of the party of religious enthusiasts who accompanied the Rev. John Lothrop. Elizabeth Hammond lived in Boston and Watertown until 1638 when she followed Mr. Lothrop to Scituate, and was admitted a member of the Scituate church, April 16, 1638. When Mr. Lothrop moved to Barnstable (in 1639), Elizabeth Hammond returned to Boston and there died in 1640. Benjamin, her son, had doubtless accompanied her to Scituate, and probably accompanied Mr. Lothrop to Barnstable. At all events, he remained an inhabitant of Plymouth Colony until

his death. He was in Yarmouth in 1643 enrolled among the men "able to bear arms." In 1652, he was Constable of Yarmouth and seems to have been living there as late as 1655. In 1650, he married Mary, daughter of Mr. John Vincent of Sandwich, and in Sandwich he seems to have "sat down," yet when he was sixty-three years old in 1684 he followed his sons to Rochester and died (probably) in Rochester in 1703. It is rather an interesting coincidence that whereas the Plymouth Court January 22, 1638-9, had offered the "plantation of Seppekaun" to eight men of Scituate for the benefit of the Rev. John Lothrop's congregation "who had fled from London to escape the persecution of Archbishop Laud and tarried awhile at Scituate," in which congregation was the faithful Elizabeth Penn Hammond, forty years later two grandsons of John Lothrop, and two grandsons of Elizabeth Hammond, were among the original proprietors of the Sippican purchase of 1679, and among the founders of the town of Rochester.

Samuel Hammond, the oldest son of Benjamin Hammond and Mary Vincent, was born in Sandwich in 1655. He came to that part of Rochester which is now called Mattapoisett very soon after 1679 with his brother John. Samuel Hammond, in the original allotment of lands, had set off to him a homestead in the southwesterly part of the new town. Later, he purchased of Hugh Cole one hundred and twenty acres on what is now called Mattapoisett Neck "between the Mattapoisett River and Acushena." Cole had pur-

chased this land in 1671 directly from King Philip. Samuel Hammond with Samuel White, another of your Rochester grandfathers, were of the first recorded Board of Selectmen in 1690. In 1684 Samuel Hammond was a freeman of Rochester. He was one of the founders of the first Congregational Church, now within the confines of Marion. He was an extensive land owner and his eleven children, seven of whom were sons, for the most part settled in his neighborhood with the result that the name of Hammond is conspicuously pervasive in the history of Rochester and Mattapoisett. Samuel Hammond died after 1728.

Thomas Hammond, your ancestor, was the fifth child of Samuel Hammond and Mary Hathaway, the daughter of Arthur Hathaway and Sarah Cooke. He was born September 16, 1687. He removed to Dartmouth and lived in that portion of the town now called New Bedford. His father, Samuel Hammond, had purchased a share in the undivided lands of Dartmouth and deeded to his son Thomas an interest. By his will Samuel also left to his son Thomas fifty acres of land (presumably in Dartmouth) and the third part of "ten acres of meadow I have in Wells and twenty acres of land in Rochester not yet laid out." Thomas Hammond married April 6, 1721, Sarah Spooner, daughter of William Spooner. It is from their sixth child, Lovina, born February 9, 1734, who married John Chase, that you descend through Phebe Howland.

Chapter IX

WILLIAM SPOONER

Came over prior to 1637

William Spooner (Hannah Pratt)	—1684
William Spooner (——— ———)	About 1657—1735+
Sarah Spooner (Thomas Hammond)	1700—1742+
Lovina Hammond (John Chase)	1734—
Rhoda Chase (Henry Howland)	1759—
Phebe Howland (Jesse Crapo)	1785—1870
Henry H. Crapo (Mary Ann Slocum)	1804—1869
William W. Crapo (Sarah Davis Tappan)	1830—
Stanford T. Crapo (Emma Morley)	1865—
William Wallace Crapo	1895—

William Spooner (Hannah Pratt)	— 1684
Sarah Spooner (John Sherman)	1653 — 1720+
Abigail Sherman (Nathaniel Chase)	1680 — 1748
John Chase (Lovina Hammond)	1722 —
Rhoda Chase (Henry Howland)	1759 —
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

WILLIAM SPOONER

There was a John Spooner living in Leyden in 1616, the head of a family. His widow, Ann Spooner, was still in Leyden in 1630. In 1637 there was an Ann Spooner in Salem who probably was the same person. She may have come over with her sons, Thomas and William, prior to that date. Thomas Spooner was in Salem in 1637. It is not unlikely that soon after 1634–5 this Ann Spooner with her two boys settled for a time at Colchester, "beyond the Merrimack," afterwards known as Salisbury, in the County of Essex, where so many of your ancestors settled and lived. At all events, your ancestor, William Spooner, of Dartmouth, came to Plymouth from Salisbury. Perhaps his mother came with him. She would have wished, very naturally, to be near her old Leyden friends.

It is a somewhat singular coincidence that this ancestor of yours, a poor boy without means of support, should have been taken into the family of John Coombs of Plymouth, the father of the Francis Coombs who took charge of that other helpless lad, your ancestor, Peter Crapo. The record reads as follows:

Bradford Gov^{r}. a R. R. Caroli XIII 1637. Whereas William Spooner of Colchester in the County of Essex

by this Indenture, bearing date the twenty seaventh day of March Anno Domi 1637 in the thirteenth year of his ma^{tres} Raigne, hath put himself apprentice with John Holmes of New Plymouth in America, gent. from the first day of May next after the date of the said Indenture unto thend terme of six years thence ensuing with divers other covenants both pts to be pformed eich to other by the Indent it doth more plainly appear. Now the said John Holmes with the consent and likeinge of the said William Spooner hath the first day of July assigned and set over the said William Spooner unto John Coombs of New Plymouth aforesed, gent., for all the residue of his terme unexpired to serve the sd John Coomes, and the said John Coomes in thend of his said terme shall give the said William Spooner one comely suit of apparel for holy days, and one suite for working days, and twelve bushels of Indian Wheate, and a good serviceable muskett, bandaliers and sword fitt for service.

William Spooner must have been a useful and trusted apprentice, serving his master with zeal and fidelity. In 1643, he is listed as "able to bear arms." In 1645, John Coombs died and his widow went back to England, leaving her children and property in the care and custody of the young man who could not have been much over twenty years of age. On October 16, 1646, "William Spooner came before the Gov'r and undertake to save the towne harmless from any charge that might befall of a child of Mrs. Coombs left with him when she went to England and which he undertakes to keep and provide for." William Spooner had married Elizabeth Partridge, who died April 28, 1648. Later, in August, 1648, the Court "further ordered concerning the children of the said Mrs. Coombs now being with William Spooner that the said Spooner keep them for the

psent and not dispose of them for the future without further orders from the Court."

It may have been the recollection of the care which this indentured lad of his father's had given him when he was an orphan and deserted by his mother which caused Francis Coombs many years after to undertake the upbringing of the little shipwrecked waif, Peter Crapo. As his father had done by William Spooner, and William Spooner had done by him, so did he do by Peter Crapo.

On March 18, 1652, William Spooner married Hannah Pratt, the daughter of Joshua and Bathsheba Pratt. Joshua Pratt had come over in the Ann in 1623, and was alloted land as an "old comer." He was one of the original thirty-four purchasers of Dartmouth, who organized at Plymouth in March, 1652. Joshua Pratt's name frequently occurs in the early records of Plymouth, although he took no prominent part in public affairs. William Spooner became a freeman June 7, 1653. He was made Surveyor of Highways in 1654. He served on the Grand Inquest in 1657 and in 1666. December 26, 1657, Benajah Pratt, doubtless a son of Joshua Pratt, sold to William Spooner "for the consideration of a cow" one-half of his land, called "Purchase Land" (i. e. Dartmouth purchase) "at Coaksett alias Acoakus and places adjacent." On June 30, 1662, William Spooner sold fifteen acres of the lower South Meadow in the town of Plymouth, and with the purchase money on the same day purchased of Robert Ransome "twenty acres of upland at Acushena."

It is probable that it was not long after 1660, when he removed from Plymouth to his home in Dartmouth. His homestead farm included what is now the "Dana Farm" and Riverside Cemetery, and lay to the south of John Cooke's farm. He later held a considerable amount of land in what is now Acushnet, and on Sconticut Neck, and at Nasquatucket, and a large undivided interest in the Dartmouth purchase, which was laid out and alloted after his death to his sons. It is a matter of tradition unconfirmed by any record that he and his sons built a mill near what is now the village of Acushnet. The first mill in Dartmouth of which there is any record was at Smith Mills in 1664.

William Spooner was described as "sober and peaceable in conversation and orthodox in the fundamentals of religion." He died between March 8, 1683-4, the date of his will, and March 14, 1683-4, the date of the inventory of his estate. His will, of which Seth Pope and Thomas Taber were the "overseers," disposed of his property among his several children. To his son William, from whom you descend, he gives both land and cattle, and to his daughter, Sarah Sherman, from whom also you descend, he gives a cow, and to her husband, John Sherman, his "great coat." His inventory shows £201 — a fair estate for a farmer of those early days.

William, the fifth child of William Spooner and Hannah Pratt, was born between 1650 and 1660. He lived in the northerly part of what is now the village of Acushnet. He served in the militia

with the rank of Lieutenant and was frequently elected to town offices. It is stated by Thomas Spooner, the genealogist of the family, that this William Spooner married Alice, the daughter of Nathaniel Warren, and the widow of John Blackwell. There is evidently an error in this statement. Nathaniel Warren had a daughter Alice who married Thomas Gibbs and both she and her husband signed papers in connection with the settlement of the estate of Nathaniel Warren prior to the date of the birth of Sarah, William Spooner's daughter, who married Thomas Hammond. Nathaniel Warren had a daughter Sarah who married a Blackwell, and it is possible that it was she who married William Spooner, although in the same papers relating to the estate of Nathaniel Warren she signs her name as Sarah Blackwell. This is a difficulty in your genealogical history which I have not solved. I am inclined to think it quite possible that through Sarah Spooner, the daughter of William, the second, you can again trace your descent from Richard Warren of the Mayflower, but the conclusive evidence is lacking. William Spooner left an estate of £1,525. In his will he provided for his daughters Sarah, Mary, and Alice. He makes no provision for his wife, which indicates that she died before he made the will.

Sarah Spooner, the fourth child of William Spooner, the second, born October 6, 1700, who married Thomas Hammond, was a great grandmother of Phebe Howland.

Chapter X

JOHN BRIGGS

Came over prior to 1638

John Briggs (——— ———)	1609 — 1690
Thomas Briggs (Mary Fisher)	— 1720
Deborah Briggs (Henry Howland)	1674 — 1712
Thomas Howland (Content Howland)	1709 —
David Howland (Lavinia Russell)	1734 — 1778
Henry Howland (Rhoda Chase)	1757 — 1817
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JOHN BRIGGS

Your ancestor John Briggs of Portsmouth, was a Boston Hutchinsonite and a brother in law of another ancestor, Thomas Cornell, whose story will come later. For the purposes of a coherent narrative it is not convenient to introduce him to you here among the ancestors of Phebe Howland who were, for the most part, disassociated with the settlement at Portsmouth, yet since it is through Phebe Howland that he is your forebear there seems no proper way to escape bringing him to your attention as such. It is among the ancestors of Anne Almy Chase (Part III of these notes) that you will learn about the settlement of Portsmouth for which your ancestress, Anne Hutchinson, was responsible. That "prophetess of doleful heresies," however, is related by kin to you through Sarah Morse Smith (Part V of these notes). She was a very troublesome person in her day, and that she should upset an orderly and coherent presentation on my part of your forebears is altogether characteristic of her. In view of the controlling influence which she exercised over the lives of so many of your ancestors she has a claim to be considered the heroine of this book. It is unfortunate to postpone introducing one's heroine, yet the scheme which I have

adopted compels her entrance on the scene to be held in suspense.

John Briggs is one of the signers, by his mark, of the compact of the settlement of Aquidneck, which is contained in the first page of the Portsmouth town records. In March, 1639, he was admitted as a freeman of the town, and took the oath of allegiance to King Charles. In March, 1642, he was suspended in his vote till he had given satisfaction for his offences, a ban which was removed by the town in September of the same year. What his offences were I know not, but that he was thoroughly purged of them is clear from the conspicuous part which he thereafter took during his life in the town government. His name appears on nearly every page of the town records. He served constantly and in every capacity, as Juryman, Constable, Town Councillor, Surveyor of Lands, Special Commissioner, and Deputy to the General Assembly of the Colony. This latter office he held continuously for many years. He was evidently a man of some property since the town on several occasions was indebted to him for moneys which he had advanced for the town's benefit. In the early days there was no military organization in the town, but John Briggs seems to have been charged with seeing that the inhabitants were armed and kept their arms in good condition, and when the town was ordered by the Colony to procure powder and shot it was John Briggs who was directed to obtain it from Mr. Roger Williams. At one of the town meetings in 1657 a committee was appointed con-

sisting of Mr. William Baulston, Mr. Philip Sherman and Mr. John Briggs, who might appropriately have been styled "our three leading citizens" "to speake with Shreef's wife and William Charles and George Lawton's wife and to give them the best advice and warning for their own peace and the peace of the place." Fancy my raking up such an old scandal as that! I do it only to convince you that John Briggs was a sober and respected citizen. But then he was over fifty. He may have needed advice himself when he was younger.

John Briggs lived on the "highway that leadeth to the windmill," and at his house the town meetings were frequently held, and sometimes he was the moderator of the meetings. At one of these meetings held in 1675, about the time of King Philip's War, the following vote was adopted: "Whereas severall persons in this Towneshipp have made purchass of Indians which were latly taken and brought to the Island which appearss troublesome to most of the inhabitants, and the sufferinge such Indians to abide amongs us may prove very prejuditiall, — It is therefore ordered that all those persons whoe have any Indian man or woman in this Towne have one month's time liberty from this meeting to sell and send them off from this Towne, and that noe inhabitant in this Towne-shipp after that time shall for the future buy or keep any Indian or Indians soe brought or to be brought upon the penalty or forfiture of five pounds sterll for every month they shall keep any such Indian."

On October 6, 1662, John Dunham, one of the original thirty-four purchasers of Dartmouth, conveyed for £42 his whole share to John Briggs, describing it as "all my lot or portion of land at Acushna, Cookset and places adjacent in New Plymouth." You may recall that £42 was the amount which John Russell paid Capt. Myles Standish for his share. It seems to have been the going price at that time. It was at the rate of about six and one-half cents per acre. In 1678–79, John Briggs conveyed to his son John one-half a share and to his son Thomas, your ancestor, one-quarter of a share. The consideration proclaimed in these deeds is "love and affection." To Thomas he deeded a tract of thirty-five acres which was part of a tract which had been set off to John Briggs from his undivided interest, which is described as at "Ponagansett," bounded north by John Briggs second, east by a cove or creek, south by land "of me," and west by land in common. These lands were west of Apponegansett River and south of the Gulf Road.

Of John Briggs's wife nothing is known. He died in 1690, his will dated April 19, 1690, being proved September 17, of the same year. Notwithstanding the records unquestionably proclaim him a man of some ability, I confess that to me he appears to have been an old fool. It was his silly dream, caused, no doubt, by his having eaten too much supper, and his absurd testimony about it, which was the cause of his nephew being hanged for the murder of his sister, Rebecca Cornell, all about which you will learn in con-

nection with the Cornells. The apologists for this blot on the judicial history of Rhode Island describe John Briggs, the narrator of the vision, as "an old man of eighty or thereabouts and in his dotage." That this is not so you may perceive from the dates I have furnished you. As a matter of fact he was only sixty-four years old when he told his nonsensical yarn, and that he was not in his dotage is certainly indicated by the fact that seven or eight years later he was still serving as a Deputy from Portsmouth to the General Assembly at Newport and that he lived some seventeen years after the trial, and died in full possession of his faculties.

Thomas Briggs, the second son of John Briggs, was born in Portsmouth and there married Mary Fisher, the daughter of Edward. His brother John, Junior, married Hannah, the sister of Mary Fisher, and both brothers removed to Dartmouth about 1679. Thomas was a member of Captain Peleg Sanford's horse troop in 1667 and was doubtless engaged in the Indian War. He was admitted as a freeman of Portsmouth in 1673, which would indicate that he was probably born about 1650. He died in Dartmouth in 1720 leaving a large estate inventoried at £1,001 4s. 9d.

Edward Fisher was an original settler of Portsmouth. He had a house lot allotted to him in 1639, next to Thomas Wait's, and various allotments of land in subsequent years. From 1650, for twenty-five years he is constantly named in the town records, serving as Constable, member of the town council, Deputy to the General Assem-

bly, and in various minor capacities. In 1660, a committee was appointed to "signifie to Edward Fisher that the inhabitants of this town are offended for that he hath taken in some land belonging to the Common and require him to lay it downe againe to the Common." That he did so would seem probable since at the next town meeting he was chosen on the town council. Edward Fisher died in 1677, his wife, Judith, outliving him for some years. His will, dated September 19, 1665, appoints John Briggs, Senior, the overseer of his estate and makes a bequest to his daughter Mary "Fisher." A receipt for this legacy in 1682 is signed by Mary "Briggs" and her husband, Thomas.

Deborah Briggs, born in 1674, the daughter of Thomas Briggs and Mary Fisher, married Henry Howland, and was a great great grandmother of Phebe Howland.

Chapter XI

ADAM MOTT

Came over 1635

Defense

Adam Mott (——— ———)	1596 — 1661
Adam Mott (Mary Lott)	1623 — 1673+
Elizabeth Mott (William Ricketson)	1659 — 1723+
Jonathan Ricketson (Abigail Howland)	1688 — 1768
Rebecca Ricketson (Paul Russell)	1714 — 1744
Lavinia Russell (David Howland)	1735 — 1815
Henry Howland Rhoda Chase)	1757 — 1817
Peirce Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo Mary Ann Slocum)	1804 — 1869
William W. Crapo Sarah Davis Tappan)	1830 —
Stanford T. Crapo Emma Morley)	1865 —
William Wallace Crapo	1895 —

ADAM MOTT

Adam Mott, a tailor, of Cambridge, England, aged thirty-nine, together with his second wife Sarah, aged thirty-one, with four children of Adam by a former wife, and one daughter of his wife Sarah by a former husband, whose name, singularly enough was Lott, came over in the ship Defense in July, 1635. Thomas Bostock, the master of the vessel, produced testimony before the Justices and ministers of Cambridge that Adam conformed to the orders and discipline of the Church of England and had taken the oaths of allegiance and supremacy. One of the children of Adam Mott was named Adam, and it is from him that you descend. He was twelve years old when he crossed the ocean in the Defense. With him was his stepmother's daughter, Mary Lott, aged four. It is hardly likely that they conceived any fondness on the voyage which justified their subsequent marriage and would tend to excuse the confusion between the Motts and the Lotts which has been a matter of some solicitude on my part.

Adam Mott and his family landed in Boston and there in May, 1636, he filed an application to be admitted as a freeman. During the same year an Adam Mott was in Hingham and land was

granted to him in that town. This was probably your Adam Mott. An Adam Mott, also a tailor, aged nineteen, came over in the Bevis. From him descend the Long Island and New Jersey Motts, who were famous in Quakerdom. What caused your Adam Mott to go to Portsmouth, Rhode Island, at the origin of that settlement in 1638, I do not know. It may be that he, too, had been brought under the all pervading influence of Anne Hutchinson's heretical ideas. Your Adam's father was named John. It is clear that he did not come over with his son on the Defense. There was a John Mott, the son of Adam, aged fourteen, in the party, and subsequently there were countless Johns and Adams in the country who tend to mix things up sadly. Perhaps Adam, your original immigrant, sent for his father, John, within a year or two after reaching America. If so, it was a sad mistake. The story of "ould John Mott" as disclosed in the Portsmouth records does not justify his immigration. If the present restrictive laws had then been in effect, "ould John" would have been sent back to England as "undesirable."

However it happened, Adam Mott and his father John were in Portsmouth almost from the start of the settlement, and to both of them land was allotted. To Adam there were given four score acres in 1639. Doubtless Adam tried to provide for his wife and his children and his little stepdaughter, Mary Lott, but for some years he evidently did not make much of a success of it and was quite unable to provide for his old

father, who became a public charge and the constant object of comment at town meetings for many years.

At a meeting in 1644 it was "further ordered that Mr. Baulston have nine pound a year for John Mott and diet and what bedding and clothing he shall wante shall be furnished by the towne." In January, 1648, "it is voated and concluded that ould John Mott shall be provided for of meate drinke and lodging & washing by George Parker at his howse and George Parker shall have 5s. a weeke payd him monthly out of the tresurie by Mr. Baulston so farr as the tresurie will goe."

The next year, at the May meeting in 1649, there is this record: "Adam Mott haveing offered a Cowe for ever and 5 bushels of corne by the yeare so long as the ould man shall live towards his mayntenance that so he might be discharged from any further charge; the towne, every man that was free thereto, settinge downe what corne thay would give for this present yeare made up that 5 bushels to 40 bushels and so it was concluded that Mr. William Balston should have the 40 bushels of corn and the use of the aforenamed cowe this present yeare for which Mr. Balston undertake to keep ould father Mott this present yeare and alowe him house roome dyate lodging and washinge." Note "Mr. Balston received the Cowe above named the 13th of June."

Poor "ould John Mott" was a matter of concern thereafter for many years and nearly every

year he was imposed upon another patient provider who undertook to "dyat cloath wash and lodge" him. He certainly enjoyed the excitement of constant change in his place of abode and doubtless would have been able to pronounce with some exactness on the relative merits of the Portsmouth good wives as culinary and laundry experts. At one time the situation became so desperate that "it is agreed that the towne wil bee at the charge to pay ould John Motts passage to the Barbadoes Island and back again, if he cannot be received there, if he live to it, if the ship owners will carry him." Apparently no ship owner was courageous enough to undertake the job and ould John continued to remain in Portsmouth. The last entry which I find concerning him in the town records is in 1656: "It is ordered that John Teft shall have £13 6s. 8d. peage pr penny, or black 3 pr penny, to keep ould John Mott this yeare for dyat lodging washing and looking to besyde the Cowe and the corn that the ould man's son Adam is ingaged to give." At the same meeting Mr. Baulstone was authorized to pay John Teft what the town owed him for the former year's keep of the old man and he was ordered "to by ould John Mott Cloathing out of the tresury money that come to his hands according as Mr. Balston seeth fit."

I trust you do not take it amiss that this ancestor of yours was a town pauper. He was distinguished, at least, by being the only one. That his neighbors and fellow townsmen gave of their little to his support is certainly to the credit

of the town. Whether his son Adam, even in view of the "Cowe for ever" and the "five bushels of corn," really did his full share towards the support of the old man, I have my doubts. At all events, Adam finally succeeded in establishing himself as a well to do citizen and died comparatively rich.

Adam Mott not only succeeded in acquiring some property but he acted in many public capacities, being chosen many times on the grand jury, of which he was often foreman, and being appointed at nearly every town meeting on some committee to settle boundary lines or other disputes. In 1658 he was one of three commissioners to meet the commissioners of Warwick, then a pseudo independent colony, and arrange an alliance. He often acted as Constable and was always diligent in Court affairs. His name often appears in the records of land transfers, and in a deed which he gave in 1652 to John Sanford there is a somewhat interesting provision concerning the consideration of the deed. "I say that in consideration of ten pounds of current pay yt is to say five pounds of current silver current money with the marchant; and five pound in current wampom well strunge and good such as is current with the marchant and the peage to be payd at 8 peags pr penny or else my wife to receive a ewe lamb that she shall better acsept or as well as peage 8 per penny; which if she doe I am content to receave the five pounds of wampon at six peags per penny and fully concluded a full and free bargain."

On August 31, 1661, there is the following record: "For as much as Sarah Mott widow to the late deceased Adam Mott of ye towne of Portsmouth hath brought hir late husband's will in to ye office of to be proved and hath exhibited the same to the towne counsill thay findinge the said will some thinge dewbeious in not declaring the said Sarah his wife to be his Execktrix yet the scope of the same makinge hir one in powar therefore the Counsill of the towne of Portsmouth doe unanimously apoint the said Sarah Mott and widow to be sole Execetrix during the terme of hir life accordinge to whot we undarstand the meaning of ye will to be beinge the magior part of the Counsil."

No more remarkable decision was ever made by a Rhode Island town council which still, even unto this day, exercises probate jurisdiction. The will is given in full in the records of the town, and the testator explicitly appoints Edward Thurston (his son in law) and Richard Tew, both of Newport, as the executors of his will. The will is dated on "ye 2 day of the 2 month 1661" and states that it is "writen with my owne hand." There are several "dewbeious" passages in it, but nothing could be more clearly and explicitly stated than the testator's desire that the two executors whom he names should carry out his wishes, and the whole content of the will precludes his widow Sarah from acting as executrix. For instance, he writes "Also I give power to my Executors, full power, to give to all and every of my children then" (at the death of his wife) "liv-

ing some gift of ye moveables, either of what is in ye house or abroad as they can move or parswad hir accordinge to there and hir discretion, if she be not willinge to give it with discretion as thay desarve, I then give full power to my aforesaid executors Edward Thurston and Richard Tew to devide so much and as they see meet among them all; further if my children should be Crosse to there mother so yt it should force her to marey againe, I give full power to my executors to take good and full securitie for the makinge good of the estate so longe as she lives." By the terms of this will, the testator says of his son Adam, your ancestor, "I gave his share all redey and part longe since which he hath lived on whos sum was twelve acres." None the less, he provides that his executors shall give his son Adam a ewe lamb within twelve months of his mother's decease. The inventory of the estate is most interesting in its valuations of live stock, clothing, utensils, etc. The sum total is £371 6s.

Adam Mott, the son of Adam, who married Mary Lott, the daughter of his stepmother, and is your ancestor, lived in Portsmouth during his whole life. He was born in England in 1623, and probably married Mary Lott in Portsmouth about 1645. He was somewhat prominent in the affairs of Portsmouth, serving in many capacities, as Constable, etc. In 1673 he was the Deputy for Portsmouth to the General Assembly.

Elizabeth, the daughter of Adam Mott, second, and his wife, Mary Lott, married William Ricketson. Whether William Ricketson was a come-

overer I am not certain. It is probable that he was and that he had been in New England previous to the first record of his presence in Portsmouth. In Giles Slocum's will, dated 1681, he devises to his son Giles his homestead farm in Portsmouth, which as you will afterwards learn, was on the easterly side of the island opposite Fogland, "to my son Giles excepting foure accors of land with one small teniment . . . now in the occupation of Will Rickinson, house carpenter." In 1682 there appears on the town records the following entry: "Whereas William Ricketson hath petitioned this meeting for liberty to erect and set up a water mill for public use between the place where John Tyler's mill stood or near there unto; and to that end to have liberty to make a dam or dams and also to make such trench or trenches as may be suitable in this respect; and also grant him one acre of land neare there unto for his accomodation so long as he shall keepe and maintain or cause to be kept and maintained a mill there. This town do so far condescend to his request that they are willing he shall be accomodated if conveniently it may be, and refer the matter to the judgment and determination of a committee by this meeting to be chosen to view the place and personally consider the matter."

Whether the committee looked upon the matter favorably does not appear, or whether William Ricketson actually built his mill, which was doubtless intended for a saw mill. If he did indeed erect a mill he operated it for a short time only,

since in 1684 he purchased five hundred acres of land in Dartmouth on the east side of the road leading from Head of Westport to Horse Neck Beach and thither removed with his wife, Elizabeth Mott, whom he had lately married in Portsmouth. Here he built a dwelling house which is still standing. Of this interesting old dwelling Mr. Henry B. Worth says: "It was a palace for those days. It was built according to the later Rhode Island type which seems to have been first adopted in Connecticut." The chamber chimney-piece, now in the rooms of the Old Dartmouth Historical Society, is an interesting example of the best type of carpentry of two or more centuries ago.

William Ricketson afterwards acquired other interests in Dartmouth, purchasing a part of Governor William Bradford's original share, and also acquiring some of the Slocum interest. He also owned and operated a saw mill not far from his homestead and apparently prospered in worldly affairs. He died in 1691 and later his widow Elizabeth married Matthew Wing.

It is from Jonathan Ricketson, born in 1688, the son of William Ricketson and Elizabeth Mott, that Phebe Howland descended through her grandmother, Lavinia Russell.

Chapter XII

PHEBE HOWLAND

PHEBE HOWLAND

Phebe Howland was the fourth child of Henry Howland and Rhoda Chase, and was born March 29, 1785. As the oldest daughter of a very large family, she was doubtless busily employed in helping in the housework and the care of the children. Her two eldest brothers died at sea. Her youngest brother was born nine years after the birth of her own first born. In so stirring a household as Henry Howland's must have been, and with only the meagre advantages of a country school, it is a matter of marvel that Phebe Howland was enabled to acquire the liberal education which she unquestionably possessed.

She was a woman of great energy and of noble character, always seeking and planning to add to her knowledge and to find the ways and means to advance her children. Her husband, Jesse, was a good man, gentle and kindly, hard working and frugal, but lacking a desire for the knowledge which education brings and without the capacity for pushing himself in a material way in the world. She was a great reader of books when she could by chance acquire them. To her your great grandfather, Henry Howland Crapo, was indebted for all the stimulus and help which enabled him to obtain the knowledge which his

omnivorous mind sought and acquired. She was well poised, capable of energy where energy was demanded, and capable of patience and resignation when it came her turn to serve by waiting. She was nineteen when her eldest son was born. She was forty-six when she was left a widow, and she was over eighty-five when she died. One of the great events of her life was the journey she took in 1833 to visit her son David, who had settled in the town of Republic, Seneca County, Ohio, not far from Sandusky. With her young daughter she undertook this journey, by no means a simple undertaking for an inexperienced woman. She went by sailing vessel to New York, thence by a sloop up the Hudson to Albany, and thence by canal boat to Lake Erie. Near the log-cabin where her son lived was a locust tree, one of the seeds from which she brought home to the Rockadunda house and planted by the roadside. Today, the tree which sprang from that seed is a magnificent specimen, being much the largest locust I have ever seen. It towers above the house, just at the turn of the road, on the hill overlooking the Apponegansett River, with the mill chimneys of New Bedford in the distance. To me it always seems a fitting monument to a noble woman to whom all of her descendants are singularly indebted.

On the death of her husband there was set off in 1831 to her as dower, in addition to certain land, "the east half of the house and also a privilege to pass and repass through the porch and to the oven for the purpose of baking as often as

occasion may require, and one-half of the corn house, and a privilege for her loom to stand in the west chamber, and the said Phebe to have a privilege to use the said loom in said chamber." Your grandfather remembers as a little boy sitting on the bench before the loom and watching with the fascination of a child his grandmother's deft manipulation of the shuttle. During the boyhood of your grandfather he and his sisters often stayed with their grandmother at the Rockadunda farm. Your grandfather remembers walking with his father from New Bedford to Padanaram and thence through the woods to the homestead. With his grandmother he went blueberrying in the woods of Spontick, which must have been familiar territory to her in her youth.

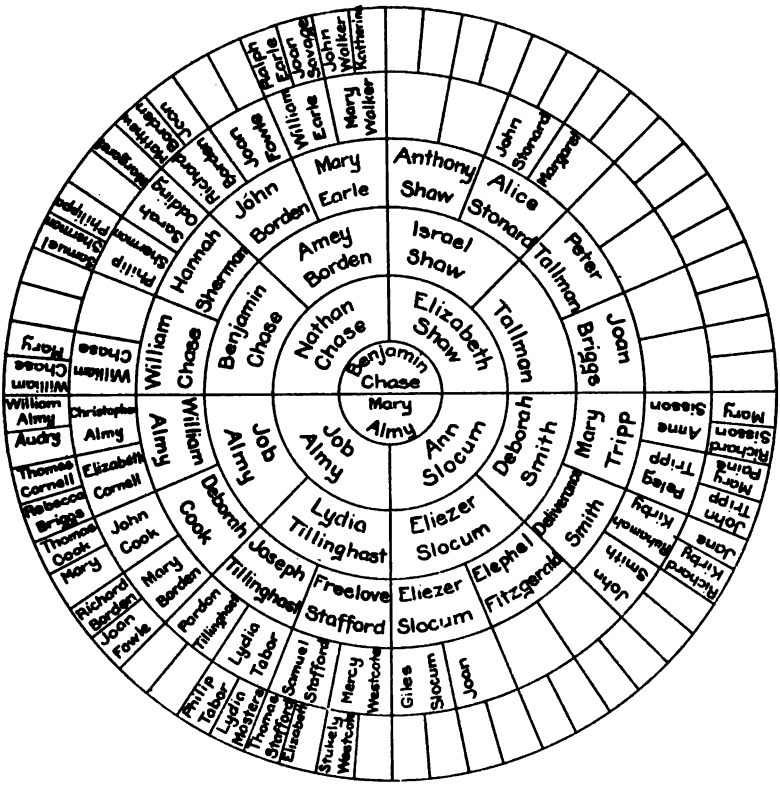
I remember her well. As we drove up to the door of the homestead, she would be sitting by the west window of the east room, clad in a plain black dress with a knit shoulder shawl and over her white hair a white cap, almost like a night-cap, and always with a book in her lap, even though her spectacles were raised to her forehead and she read not but looked into the shadows of the room with the clairvoyant eyes of old age, seeing the things we could not see, living the memories we could not share. I remember her gentle manner towards me, the namesake of her boy of whom she was so proud, and how she always offered me a glass of milk from the glass pitcher. It is possible that she may have come to our house in New Bedford, but I remember her only in the living room of the Rockadunda house

placidly waiting for the release of death. She outlived her eldest son and died December 22, 1870. She and her husband, Jesse Crapo, are buried in the burial ground on the old farm near the Bakertown Road, from which runs a right of way to a small enclosed plot where are the graves of several of her descendants.

W.H.S.

PART III

ANCESTORS
OF
ANNE ALMY CHASE


Benjamin Chase
Mary Almy
Nathan Chase
Amey Borden
Benjamin Chase
Hannah Sherman
William Chase
Mary Almy
Job Almy
Ann Slocum
Lydia Tillinghast
Joseph Tillinghast
William Almy
Deborah Cook
Job Almy
Eliezer Slocum
Freelove Stafford
Deborah Smith
Joseph Tillinghast
Elizabeth Shaw
Israel Shaw
Mary Earle
John Borden
Hannah Sherman
Samuel Chase
Tallman Brigge
Anthony Shaw
Alice Stonard
Peter Tallman
Joan Brigge
Mary Tripp
Peleg Tripp
Mary Tripp
John Tripp
Jane Kirby
Richard Kirby
Mary Sisson
Richard Sisson
Anne Sisson
John Stonard
Margaret
Ralph Earle
Joan Savage
John Walker
Katherine
William Earle
Mary Walker
Joan Fowle
Richard Borden
Joan
Katherine
Benjamin
Joan
Sherman
Philip
Dorothy Dodding
Samuel Chase
William Chase
Mary
William Almy
Christopher Almy
Audry
Elizabeth Cornell
Thomas Cornell
Rebecca Brigge
Thomas Cook
Mary
John Cook
Mary Borden
Richard Borden
Joan Fowle
Pardon Tillinghast
Lydia Tabor
Samuel Stafford
Mercy Westcote
Phillip Tabor
Lydia Masters
Thomas Stafford
Elizabeth
Shubael Westcote
Giles Slocum
Joan
Eliezer Slocum
Elephel Fitzgerald
Deliverance Smith
John Smith
Richard Kirby
Jane
John Tripp
Mary
Richard Sisson
Mary
Anne Sisson
John Stonard
Margaret
Peter Tallman
Joan Brigge
Mary Tripp
Deborah Smith
Ann Slocum
Eliezer Slocum
Elephel Fitzgerald
Deliverance Smith
John Smith
Richard Kirby
Jane
John Tripp
Mary
Richard Sisson
Mary
Anne Sisson

Chapter I

THOMAS CORNELL

Came over prior to 1638

Thomas Cornell (Rebecca Briggs)	1595 — 1656
Elizabeth Cornell (Christopher Almy)	— 1708+
William Almy (Deborah Cook)	1665 — 1747
Job Almy (Lydia Tillinghast)	1696 — 1771
Job Almy (Ann Slocum)	1730 — 1816
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

THOMAS CORNELL

In what year Thomas Cornell came from England is not known. It would seem that he lived in Essex County in the old country and came over with his wife, Rebecca Briggs, and several of his children prior to 1638. It seems probable that your ancestress, Elizabeth, his ninth child, who married Christopher Almy, was born in this country. On August 20, 1638, it was voted at town meeting in Boston that Thomas Cornell be permitted "to buy William Baulstone's house, yard and garden, backside of Mr. Coddington, and to become an inhabitant;" and on September 6 of the same year Thomas Cornell was "licensed upon tryal to keepe an inn in the room of Will Bauldston till the next General Court." Evidently he did not prove satisfactory upon trial, since on June 4, 1639, he was fined £30 "for several offences, selling wine without license and beer at two pence a quart." Thomas explained that "in the winter time he had much loss by his small beer which he was at cost to preserve from frost by fire," which was the reason presumably why he put more alcohol in it and sold it at double the lawful price. He also pleaded ignorance of the law, said he was sorry for his offences, and asked for a remission of the fine. He was, two

days later, abated £10 of his fine and given a month to close up his business and "cease from keeping entertainment."

It would seem that he continued for several years to live in the house which he had purchased. It was located on the east side of Washington Street, about half way between Summer Street and Milk Street. It may have been at his neighbor William Coddington's fine brick mansion that he became impregnated with the distemper of Antinomianism. Mr. Coddington, who was a distinguished and highly respected leader in the earlier days of the Massachusetts Bay Colony, was one of the central figures of the dramatic history of the controversy. Baulstone, who was Thomas Cornell's predecessor as an innkeeper, was also an obnoxious person to the orthodox church. Cornell's brother in law, John Briggs, another ancestor of yours, was a somewhat prominent Hutchinsonite. Cornell himself was evidently of the coterie.

Your ancestress, Anne Hutchinson, "the breeder and nourisher of all these distempers," was indicted, solemnly tried, excommunicated and exiled, as you will more fully learn if you persevere with these notes. She and her followers applied to the Plymouth authorities for a place of refuge, but were refused. It was Roger Williams who suggested that they come to Rhode Island. Mr. Coddington and other prominent members of the Antinomians purchased in 1637 from Canonicus and Miantonomi, Indian chiefs, the island of Aquidneck. The consideration paid

was forty fathoms of white peag (wampum) and ten coats and twenty hoes. On this island was started the settlement called Portsmouth, where so many of your ancestors lived. The compact which served as a basis of their future government was signed March 7, 1638, probably in Boston. Whether Thomas Cornell went with the exiles from Massachusetts at their first removal is not clear. He was living in Portsmouth in 1640, and in that year admitted as a freeman. It was not until three years later that he sold his Boston house. It is probable that his experience in being practically driven from his home was similar to that of his friend William Coddington, who left his "brick house," the first brick house ever built in Boston, and went into the wilderness. Coddington wrote to John Winthrop "what myself and wife and family did endure in that removal I wish neither you nor yours may ever be put unto."

Thomas Cornell with his family probably lived for a year or two near the newly started settlement of Portsmouth, at the upper end of the island. In 1641, "a piece of meadow" was granted him there. He acted as Constable during the same year, and also as "Ensign." He was doubtless one of those who were visited by a delegation of the Boston Church to require them to explain "their unwarrantable practice in communicating with excommunicated persons," meaning, of course, your ancestress, Anne Hutchinson. There can be no question that he was loyal to the distinguished exile, since after the death of her

husband in 1642 he and his family went with her to Manhattan and there again attempted to start a settlement. It was in the autumn of 1642 that Anne Hutchinson, Thomas Cornell, John Throckmorton, and others with their families, removed to Manhattan "neare a place called by seamen Hell Gate," a designation which seemed most appropriate to the Boston divines. Governor Winthrop was evidently interested in following their fortunes since in 1642 he notes, "Mr. Throckmorton and Mr. Cornell, established with buildings, etc., in neighboring plantations under the Dutch." The Dutch government, in fact, granted Thomas Cornell and his associates some thirty-five families in all, permission to settle "within the limits of the jurisdiction of their High Mightinesses to reside there in peace." In 1643, Cornell and Throckmorton procured a survey and map of the country they had taken up which was about eleven miles from New Amsterdam. This new settlement was rudely shattered by the Indians during the same year. Governor Winthrop writes, June, 1643, "The Indians set upon the English who dwelt under the Dutch. They came to Mrs. Hutchinson in a way of friendly neighborhood as they had been accustomed, and taking their opportunity, killed her and Mr. Collins, her son in law, and all of her family and such of Mr. Throckmorton's and Mr. Cornell's families as were at home, in all sixteen, and put their cattle into their barns and burned them."

The terrible experience of this Indian massacre, and the death of Mrs. Hutchinson very naturally caused some of her co-settlers to return to Rhode Island. Thomas Cornell was one of these. He went back to Portsmouth. In 1644, he secured a grant of land from the town "butting on Mr. Porter's round meadow." In 1646 he received a grant of one hundred acres on the Narragansett Bay side of the island, near the farm occupied in later years by the illustrious Ward McAllister of the "four hundred." This tract has always been in the possession of the Cornell family and is now the property of the Rev. John Cornell, to whose admirably prepared genealogical notes on the Cornell family I am indebted for much of the information which I here set down.

Notwithstanding this grant of a hundred acres in Portsmouth, in 1646 Thomas Cornell returned to New Amsterdam. He did not attempt to rebuild his property on Throgg's Neck, near Hell Gate, which the Indians had burned, but procured a grant near his friend Throckmorton, at a place which has since been called Cornell's Neck. Here he settled, and several of his descendants "sat down" at Rockaway and other places in Long Island and in Westchester County, and were the ancestors of the many Cornells who have helped in the upbuilding of the state of New York, among whom is Ezra Cornell, the founder of Cornell University. That your ancestress, Elizabeth Almy, had followed the fortunes of her father in his changes of residence is only conjectural. The date of her birth is not determined. Since her

eldest child was born in 1662, it is perhaps reasonable to suppose that she was born about 1642, when her father first went to New Amsterdam. She would naturally have been with him, a child of four or five years of age, when he again lived in what is now Westchester County. She was, perhaps, fourteen years old when the Indians for the second time drove her father back to his old home at Portsmouth, and she doubtless went with him and later met young Christopher Almy and married him. Thomas Cornell, when he came back to Portsmouth the second time, took up the life of a public spirited citizen, his name appearing upon the records of Portsmouth as serving in various capacities. He died, about the year 1656, at the age of sixty.

Your many times great grandmother, Rebecca, lived eighteen years longer, and the story of her death is one of the marvellous records of the credulity of her time. "Feb. 8, 1673. Rebecca Cornell, widow, was killed strangely at Portsmouth, in her own dwelling house; was twice viewed by the Coroner's inquest, digged up and buried again by her husband's grave in their own land" (Newport Friends Records). It seems that the old lady was sitting by the fire smoking a pipe, half asleep probably, and a coal fell from the fire and she was burned to death. After her death, her brother, John Briggs, also your ancestor, had a vision in which his sister appeared at his bedside, "whereat he was much affrighted and cryed out, 'in the name of God, what art thou?' The apparition answered 'I am your sister Cornell'

and twice said 'See how I was burnt with fire!' " It was inferred from this that she had been set fire to, and as her eldest son, Thomas Cornell, had unquestionably had the opportunity of setting her on fire he was arrested, tried on the charge of murder, condemned and executed. There was practically no evidence of his guilt except the vision. This is by far the most shocking family scandal which I shall be able to furnish you. I am, however, satisfied that the only crime rests on the heads of the credulous old fools who sat as a court and condemned a man on such ridiculous evidence. I fondly trust that had his sister Elizabeth, your ancestress, not been living in New Jersey at this time, she would have stood staunchly by her brother and refused to believe him the murderer of her mother. The story is grotesque in its stupidity.

Elizabeth Cornell, the daughter of Thomas and Rebecca (Briggs) Cornell, married Christopher Almy, and was a grandmother of Job Almy, who was a great grandfather of Anne Almy Chase.

Chapter II

PHILIP SHERMAN

Came over 1633

PHILIP SHERMAN (Sarah Odding)	1610 — 1687
JOHN SHERMAN (Sarah Spooner)	1644 — 1734
ABIGAIL SHERMAN (Nathaniel Chase)	1680 — 1748
JOHN CHASE (Lovina Hammond)	1722 —
RHODA CHASE (Henry Howland)	1759 —
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

Philip Sherman (Sarah Odding)	1610 — 1687
Hannah Sherman (William Chase)	1647 —
Benjamin Chase (Amey Borden)	
Nathan Chase (Elizabeth Shaw)	1704 —
Benjamin Chase (Mary Almy)	1747 —
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

Philip Sherman (Sarah Odding)	1610 — 1687
Hannah Sherman (William Chase)	1647 —
Nathaniel Chase (Abigail Sherman)	1679 — 1760
John Chase (Lovina Hammond)	1722 —
Rhoda Chase (Henry Howland)	1759 —
Phebe Howland (Jesse Crapo)	1785 — 1870
Henry H. Crapo (Mary Ann Slocum)	1804 — 1869
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

PHILIP SHERMAN

Philip Sherman, from whom you descend in several lines, was born in Dedham, Essex County, England, in 1610. His father, who died in Dedham in 1615, had married a "Phillippia," and Philip Sherman gave his mother's name to one of his daughters, who married a Benjamin Chase of Portsmouth. His grandfather, Henry Sherman, who died in 1610, was a clothier in Dedham. His great grandfather, Henry Sherman, lived in Colchester, where he died in 1589.

Philip Sherman was a man somewhat superior in education and social standing to most of your numerous Portsmouth comeovering ancestors. He came over in 1633 and settled in Roxbury, being admitted as a freeman there in 1634. He soon became involved in that cataclysmic controversy anent the covenant of grace versus the covenant of works, being a believer in the doctrines of his minister, the Rev. John Wheelwright the brother in law and follower of Anne Hutchinson. He was one of that "host of hell" which the Boston hierarchy put down with relentless righteousness. On November 20, 1637, he with others of your ancestors, was ordered to give up "all such guns, pistols, swords, powder, shot and matches" as he might have "because the opinions

and revelations of Mr. Wheelwright and Mrs. Hutchinson have seduced and led into dangerous errors many of the people here in New England."

He joined with Mr. Coddington in arranging, through Roger Williams, the purchase of Aquidneck from the Indians and is named as a grantee in the deed which is dated March 24, 1638. He, with eighteen others, signed the preliminary compact in Boston establishing the new government. The compact read in part as follows: "We whose names are underwritten do hereby solemnly in the presence of Jehovah incorporate ourselves into a Bodie Politick and as He shall help will submit our persons lives and estates unto our Lord Jesus Christ, the King of Kings, and Lord of Lords, and to all those perfect and most absolute laws of his given us in his holy word of truth to be guided and judged thereby."

The newly formed Colony which was at first independent of the Colony established by Roger Williams at Providence, was formally established in 1639, Mr. Coddington being the Governor and Philip Sherman the Secretary. Coddington settled in Newport, Philip Sherman in Portsmouth. Two hundred acres of land was allotted to him in 1639 and he was of the first town council. Thereafter he acted constantly for the public weal. Scarcely a town meeting was held in which he was not chosen to perform some service for the town, especially those services which required a certain degree of education. He was the Town Recorder or Clerk for many years. His salary in this office was about one pound per annum. He was

generally appointed to audit the town accounts and to assess the taxes and to settle disputes as a magistrate. He served constantly on the town council and as a Commissioner and Deputy to the General Assembly. He acquired considerable wealth, and was looked up to by the community as one to be respected and consulted.

Philip Sherman married, in England, Sarah Odding, a daughter of the wife of John Porter. John Porter was one of the original settlers of Portsmouth, who probably came over with Sherman. Philip and his wife had thirteen children and their descendants are extremely numerous. He died in 1687. His seventh child, John, was born in 1644, in Portsmouth. He removed to Dartmouth, taking up an interest in the Dartmouth purchase which his father had acquired. There he married Sarah Spooner, the daughter of William Spooner and Hannah Pratt. He is recognized in the confirmatory deed of Governor Bradford as a proprietor of Dartmouth. His homestead farm was on the north side of the road leading by the head of Apponegansett River, the brook which forms its source dividing the farm in two equal sections. In 1668 he with his neighbors, Ralph Earle and John Briggs, your ancestors, took the oath of fidelity. He died in 1734, aged ninety, leaving an estate of £735. His daughter, Abigail, whom he remembered in his will, married Nathaniel Chase and was a great grandmother of Phebe Howland.

Hannah Sherman, a daughter of Philip Sherman, born in 1647, married William Chase, and

their son, Nathaniel, who married his first cousin, Abigail, as above, was a great grandfather of Phebe Howland. Another son of Hannah Sherman and William Chase, named Benjamin Chase, who married Amey Borden, was the great grandfather of Anne Almy Chase. Thus are you three times a descendant of Philip Sherman, whom some of his biographers delight to call "The Honorable Philip Sherman," a title which he doubtless deserved, but which his contemporaries in all probability did not bestow upon him.

Chapter III

RICHARD BORDEN

Came over 1635–6(?)

Richard Bowers Joan Fowle.	1595 — 1671
John Bowers (Mary Earle	1640 — 1716
Amey Bowers (Benjamin Chase	1678 — 1716
Nathan Chase (Elizabeth Shaw,	1704 —
Benjamin Chase (Mary Almy,	1747 —
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

Richard Borden (Joan Fowle)	1595 — 1671
Mary Borden (John Cook)	1636 — 1691—
Deborah Cook (William Almy)	
Job Almy (Lydia Tillinghast)	1696 — 1771
Job Almy (Ann Slocum)	1730 — 1816
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

RICHARD BORDEN

Richard Borden was born in Hedcorn, County Kent, and baptized February 22, 1595–6. His ancestry has been most admirably presented by Thomas Allen Glenn in an unusually good genealogical book edited in 1901. He was the son of Matthew Borden of Hedcorn, who left a considerable estate. Matthew was the son of Thomas Borden, who died in 1592, and Joan, his wife, who lived until 1620. Thomas was the son of William Borden, who died in 1557, and his wife, Joan. William was the son of Edmund Borden, who died in 1539, and Margaret, his wife. Edmund was the son of William Borden, who died in 1531, and Joan, his wife. William was the son of John Borden, who died in 1469. John was the son of Thomas, who also died in 1469. Thomas was the son of Henry Borden, who was born about 1370 and died in 1480. It is probable that he was of the family of Bordens of Borden, a parish some twelve miles distant from Hedcorn, where he lived.

Richard Borden, the immigrant, was married September 28, 1625, in the parish church at Hedcorn to Joan Fowle. Afterwards he removed to the parish of Cranbrook, where he was living in 1628. In what year he came to New England

is not known. He had a younger brother John, who was born in 1606, who came over in the Elizabeth and Ann in 1635. It is not probable that Richard came with his brother, but whether he preceded him or came afterwards is problematical. Both Richard and John were in Boston during the Anne Hutchinson excitement. Whether they were adherents of hers does not appear. In the early spring of 1638 Richard settled in Portsmouth, near the landing place of what has since been known as the Bristol Ferry. Here his son Matthew was born in May, 1638, the first child of English parentage born on the island of Aquidneck. Richard was admitted as an inhabitant of the new settlement May 20, 1638, and was allotted a house lot of five acres. In October, 1638, he signed the civil compact and took the freeman's oath. Later he removed with most of the first settlers to a location half way down the island which was then called Newtown — the present village of Portsmouth.

Richard Borden from the start took a leading part in the activities of the new settlement. During his life he acted for the town in many capacities, especially in the matter of laying out lands and settling land disputes. He was first chosen to the town council in 1649, and served many times thereafter. In 1654 he was chosen General Treasurer of the Colony. In 1656 and from 1667 to 1670, he was a Deputy to the General Assembly. He seems to have had the business sagacity which he handed on to his namesake and descendant, who was so largely the founder of the prosperity

of the city of Fall River, which sprang up on Mount Hope Bay on land which was acquired by the early Bordens. Richard, himself, was a large landed proprietor, owning lands in Massachusetts and New Jersey. His dwelling house at Portsmouth was of more than usual amplitude for those times. He died May 25, 1671. His widow, Joan, survived him for seventeen years, dying July 15, 1688. The records of the Friends' monthly meeting at Newport say of Joan that "she lived long enough to see all her children confirmed in what she believed to be the truth, and in dying she must have had a happy consciousness that they would do honor to their parental training."

The fourth son of Richard and Joan Borden was John, born September, 1640. He certainly redeemed his mother's fondest hopes. He became widely known throughout the colonies as a leading light in the Society of Friends. His earnest and persistent service to Quakerism is chronicled in many entries on the records not only of Rhode Island, but of New Jersey, and he was revered by the Friends of many meetings. In 1660, when twenty years of age, he became associated with John Tripp, another of your ancestors, in operating the Bristol Ferry. The wharf on the island side appears to have been his property. Like his father he was thrifty and accumulated land and goods. His holdings were large in Rhode Island, New Jersey, Pennsylvania and Delaware. He had tracts in Tiverton and Freetown, and he left a goodly heritage to his children.

Aside from his distinguished record as an apostle of Quakerism, John Borden is especially interesting as the warm friend and adviser of King Philip, with whom he had many personal dealings. Philip once said, "John Borden is the most honest white man I have ever known." It was owing to this well known friendship that John Borden was employed by the government of Plymouth Colony to act as peacemaker and attempt to deter Philip from waging war on the English settlers. He was unsuccessful in his mission. Philip received him as a friend and listened courteously to what he had to say, but the wrongs which the English had inflicted upon the Indians were too grievous and the Sachem felt that war was inevitable.

John Borden had unquestionably done his utmost to serve the Plymouth Court in his negotiations with King Philip, and it is, therefore, regrettable that he so soon after was treated by Plymouth in a way which to him and his fellow townsmen seemed most outrageous. He was the owner, at least in part, of "Hog Island," which had been regarded as a part of the town of Portsmouth, to which in fact it paid taxes. The town of Bristol, a Plymouth Colony community, claimed jurisdiction, and was supported by the Plymouth Court, under whose sanction John Borden was arrested and imprisoned in Bristol, having been induced to go thither by a very underhanded proceeding. His fellow colonists applied to the government of Rhode Island for support and redress, and the government espoused their cause and

entered into a vigorous contest with Plymouth and its supporter, the Massachusetts Bay Colony, for the possession of the islands in Narragansett Bay. It was largely due to another ancestor of yours, Christopher Almy, who went to England and laid the matter of the Massachusetts encroachments before the British government, that the islands were finally assured to Rhode Island. The town of Portsmouth recompensed John Borden for his expenses in this controversy and apparently stood behind him loyally in every way. His fellow townsmen continued to rely on him during his life, electing him from time to time as one of the Town Council, and as their Deputy to the General Assembly, and employing him in various other offices.

John Borden died June 4, 1716, and in his will he remembered the children of his daughter Amey, who had married Benjamin Chase and died prior to his death. Amey Chase was a great grandmother of Anne Almy Chase.

John Borden's sister Mary married John Cook, the son of Thomas Cook of Portsmouth, who was a butcher. In 1643 Thomas Cook was received as an inhabitant of Portsmouth and "ingaged with the government" at the same time "propounding for a toll." Whence he came I know not. He must have been fully thirty-five years old when he came to Portsmouth, since his son John was then twelve years old. His wife's name was Mary. In 1649, William Brenton conveyed to Thomas Cook a plot of ground on which Cook had already erected a dwelling house, and also a tract of land

which adjoined the farm of Giles Slocum. Several subsequent conveyances between Giles Slocum and Thomas Cook are recorded. In Thomas Cook's will he describes a piece of land which he devises to his grandson John, the son of Captain Thomas Cook, as bounded by "brother Giles Slocum." This raises the query as to whether Thomas Cook may have married Giles Slocum's sister, or whether Cook and Slocum married sisters in the old country. Thomas Cook took no active part in the town's affairs, although in 1664 he was elected a Deputy to the General Assembly. In 1674 he died leaving a will which is informative as to his descendants.

John Cook, the son of Thomas, was also a butcher. He is said to have been born in 1631. In 1655 he was admitted as a freeman. In 1668 he and Daniel Wilcox were authorized to run the ferry. In 1670 he was a Deputy to the General Assembly. He lived at Puncatest, and it was he who testified in 1676 at the court martial held at Newport about the Indians supposed to have killed Zoeth Howland. He was more or less active in the town's affairs and served frequently in minor offices, his name appearing often on the town's records. He died in 1691, and in his will, which is dated the same year, he calls himself "aged," and "considering the sore visitation of small-pox wherewith many are now visited and many have been taken away" deems it wise to arrange his worldly affairs. He seems to have had considerable property and an unusual number of negro slaves and several "Indian boys" which

he bequeathes to various members of his family. To his daughter, Deborah Almy, wife of William Almy, he leaves only one shilling, thinking perhaps that she was well provided for by her marriage. Deborah was a great great grandmother of Anne Almy Chase.

Chapter IV

WILLIAM CHASE

Came over 1630

William Chase (Mary ———)	— 1659
William Chase (——— ———)	1622 — 1685
William Chase (Hannah Sherman)	1645 — 1737
Benjamin Chase (Amey Borden)	
Nathan Chase (Elizabeth Shaw)	1704 —
Benjamin Chase (Mary Almy)	1747 —
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

William Chase (Mary ———)	—1659
William Chase (——— ———)	1622—1685
William Chase (Hannah Sherman)	1645—1737
Nathaniel Chase (Abigail Sherman)	1679—1760
John Chase (Lovina Hammond)	1722—
Rhoda Chase (Henry Howland)	1759—
Phebe Howland (Jesse Crapo)	1785—1870
Henry H. Crapo (Mary Ann Slocum)	1804—1869
William W. Crapo (Sarah Davis Tappan)	1830—
Stanford T. Crapo (Emma Morley)	1865—
William Wallace Crapo	1895—

WILLIAM CHASE

Something more than half a century ago the newspapers of this country freely circulated a fake story which at once stirred up nearly everybody by the name of Chase (or Chace) to trace their ancestry. The story was that large landed estates in England, with centuries of accumulations, awaited a decision of the Chancery Court in favor of the descendants of three brothers by the name of Chase who early immigrated to America. The three brothers were said to be William of Yarmouth, Aquila of Newbury and Thomas of Hampton. The stories of the "Chase Inheritance," sometimes referred to as "Lord Townley's Estate," persisted for many years and stimulated the dreams of avarice of countless good people who took them seriously. As a matter of fact, there was absolutely no foundation whatever for the yarn.

There is no evidence that William Chase of Yarmouth, from whom you descend, was a brother of Aquila Chase of Newbury, from whom you also descend. Aquila Chase, of whom you will learn in the notes relating to the ancestors of Sarah Morse Smith, came from Chesham, Buckinghamshire. There is no reason whatever to suppose that William Chase came from the same place or was in any way related to Aquila.

The Rev. John Eliot, "the apostle to the Indians," in a record of the members of the first church at Roxbury, writes as follows, viz.: "William Chase. He came with the first company (that is to say with Winthrop April 1630); he brought one child, his son William, a child of ill qualities and a sore affliction to his parents; he was much afflicted by the long and tedious affliction of his wife; after his wife's recovery she bore him a daughter which they named Mary, born about the middle of third month 1637." Mr. Eliot further explains about the "sore affliction" of Mary, the wife of William Chase. He writes, "She had a paralitick humor which fell into her back bone so that she could not stir her body but as she was lifted and filled her with great torture and caused her back bone to goe out of joynt and bunch out, from the beginning to the end of which infirmity she lay four years and a half and a great part of the time a sad spectacle of misery."

Two hundred and fifty years after this clearly stated clerical diagnosis Dr. Oliver Wendell Holmes, at a banquet of the Massachusetts Medical Association in Boston, in 1881, submitted a humorous opinion on the case of your many times great grandmother Mary Chase. His conclusion was that she did not have a curvature of the spine but a case of "mimoses," as Marshall Hall called a certain form of hysteria. Dr. Holmes says, "I do not want to say anything against Mary Chase, but I suspect that getting tired and nervous and hysteric, she got into bed, which she found rather agreeable after too much housework and perhaps

too much going to meeting, liked it better and better, curled herself up into a bunch which made her look as if her back was really distorted, found she was cosseted and posseted and prayed over and made much of, and so lay quiet until a false paralysis caught hold of her legs and held her there. If some one had 'hollered' Fire! it is not unlikely that she would have jumped out of bed as many another such paralytic has done under such circumstances. She could have moved, probably enough, if anyone could have made her believe that she had the power of doing it. Possumus quia posse videmur. She had played possum so long that at last it became non possum."

After Mary recovered the family joined Mr. Stephen Bachelor's company "intending for Scituate," but eventually going to Yarmouth where in much discomfort they spent the winter of 1638. Most, if not all, of the other members of this company who went to Yarmouth from Roxbury as a result of Anne Hutchinson's Antinomian disturbance scattered, but William Chase "sat down." He was admitted a freeman of Yarmouth and in 1639 made Constable of the town, an office of dignity and responsibility. He was, to some degree at least, a carpenter and builder. In 1654 he was presented in Court for driving a pair of oxen in yoke on the Lord's day in time of service. In 1659 he made his will, providing for his sons William and Benjamin, and giving his dwelling house and other real estate to his wife Mary, directing her at her death to give at least two thirds of it to their son Benjamin. This,

however, is no reflection on William, since it is stated "he hath had of me already a good portion." There really seems to have been something uncanny about Mary Chase. An inquest was held over "her body which was found dead" a few months after her husband's demise. The jury, however, found that she "came to her death naturally through inward sickness."

You are descended in two quite distinct lines from William, that "child of ill qualities." He evidently turned out much better than Mr. Eliot would have prophesied. He lived in Yarmouth near the Herring River, in the vicinity of what is now known as Dennis or Harwich. In 1643 he is enrolled as able to bear arms, and in 1645 saw service, not, to be sure, bearing arms but a drum in Myles Standish's company "that went to the banks opposite Providence." It is not known who was the wife of William Chase, second. He had a large family of children who, as they grew up, became converted to Quakerism, and most of them removed to Portsmouth or to Swansea. It may not be unlikely that this removal was due in some part to the advice of Philip Sherman, so many times your ancestor. Sherman was a member of the first church of Roxbury and doubtless associated with William Chase, since they were both of the Anne Hutchinson party. Sherman went to Portsmouth, which later became strongly Quaker in religion. At all events, several of the children of William Chase, the second, married children of Philip Sherman, and their descendants intermarried with the result that it is not always easy to

disentangle them all from the confused records.

William Chase, the third, the son of William, the son of William, was a great great grandfather of Phebe Howland, and Benjamin, his son, was a great grandfather of Anne Almy Chase.

Chapter V

WILLIAM ALMY

Came over 1635

Abigail

William Almy (Audrey ———)	1601 — 1676
Christopher Almy (Elizabeth Cornell)	1632 — 1713
William Almy (Deborah Cook)	1665 — 1747
Job Almy (Lydia Tillinghast)	1696 — 1771
Job Almy (Ann Slocum)	1730 — 1816
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

WILLIAM ALMY

There is a tradition, which I have been unable to verify, that William Almy, subsequently of Portsmouth, first crossed the ocean with Winthrop in 1630 as a seaman and remained on this side for a few years. There was, indeed, a William Almy who in 1631 was fined by the Court at Boston eleven shillings for "taking away Mr. Glover's canoe without leave." This same William Almy in 1634 was fined ten shillings for not obeying a summons to appear in Court and make explanation as to what he had done with certain goods of Edward Johnson. If this William Almy who came under suspicion of the Court is indeed your ancestor he must have returned to England, because there is no doubt that the William Almy who is unquestionably your ancestor came over in the ship Abigail in 1635. He was thirty-four years of age at that time, and he brought with him his wife, Audrey, and a daughter, Ann, aged eight, and Christopher, your ancestor, aged three. In 1636 there was a William Almy of Lynn who was a successful litigant in two civil suits. This William Almy was probably the William Almy, your ancestor, who joined the small association who were granted by Governor Bradford of Plymouth liberty "to view a place and have sufficient land

for three score families" at a place which was subsequently called Sandwich. In 1638, in Sandwich, he was fined eleven shillings for keeping swine unringed. It is rather a pity that most of the records I have discovered deal with William Almy's criminal record. In 1640 he was granted land in Sandwich, which in 1642 he sold, and there is no further record of him in Sandwich. In 1643 the William Almy, who is unquestionably yours, was in Portsmouth, Rhode Island. He had land allotted to him that year, and in 1644 he was granted additional land at Wading Brook. From that date until his death in 1676 he was prominently connected with the civic affairs of Portsmouth. He was a Deputy to the General Court at Newport in 1650, and in 1654 he was a Commissioner in relation to the purchase of Cumnequisett and Dutch Islands. He served the town as Grand Juryman, Moderator at town meetings, Commissioner to the General Assembly, and in various capacities. His name appears many times in the Portsmouth records. He became a Quaker, and in his later years was one of the "assistants" of Governor Coddington in the general administration of the affairs of the Rhode Island Colonies. He was doubtless a farmer for the most part, yet I find a record that in 1652 he shipped from Pardon Tillinghast's wharf in Providence a ton of tobacco for New Foundland. One wonders how a farmer of Portsmouth, in 1652, came possessed of a ton of tobacco. He must have been something of a merchant, it seems. In 1659 he was living on a farm next to Richard Borden's and

deeded to his son John about fifty acres, entailing the same in favor of his son Christopher.

The records of the town of Portsmouth disclose somewhat in full a bitter controversy between your ancestor William Almy and your ancestor Philip Sherman. They owned adjoining tracts of land, and between their respective holdings there was a lane-way which led to a spring. It would seem that the inhabitants of the town had had free use of this spring for some years when William Almy fenced it off on account of some dispute with Philip Sherman as to its ownership. The dispute was that of a boundary line, the most prolific cause of bad blood between neighbors from the days of the first settlement of the country unto this day. The trouble had doubtless been brewing for some years before 1669. In October of that year it was represented in town meeting that William Almy had fenced in a way between his house and Philip Sherman's "which highway doth lead to one of the most principal watteringe places for cattle in this towne whereof severall of the inhabitants are much wronged and have complained and desired said Almy to throw said way open and he refuseing so to do" it was ordered that proceedings be brought by the town, at the town's expense, to "try the title" and Philip Sherman was authorized "to prosecute in all lawful ways to carry the same." In November of the same year Richard Borden, another of your ancestors, was appointed by the town, with two constables to assist him "to forthwith repair unto William Almy's and lay open a highway

which was laid out for the town's use lying between the land of William Almy and Philip Sherman down to the spring and also all other land taken out of the common and not legally granted." William Almy was stubborn. He vigorously asserted the characteristically English attitude of resistance when what he deemed his rights to his land were encroached on. He retaliated in April, 1670, by suing the town in his own behalf, and John Sanford was appointed to look after the town's defence, Mr. William Hall being the attorney to plead and manage the case. In October, 1670, a Mr. John Green suggested in town meeting that the dispute between Mr. Almy and the town be referred to arbitrators, but the meeting unanimously refused any compromise and voted more money to carry on the fight. At the town meeting in July, 1671, it was ordered that "Mr. Philip Sherman is continued the town's agent and attorney and Mr. William Hall is now joyned unto him to prosecute and finish the laying open the highway and spring fenced off by Mr. Almy, for which he was the last court of tryalls found guilty, until it be laid open according to the true bounds thereof."

It is not at all probable that William Almy accepted the determination of this controversy as a just one, nor is it to be wondered at that I fail to find his name for the seven remaining years of his life as one whom the town honored with office. His will, dated February 28, 1676, was probated April 23, 1677. In it he disposes of a considerable estate and his son Christopher was one of the executors.

Christopher Almy was born in England in 1632, and was about ten years old when his father first settled in Portsmouth. He was twenty-nine years old when he married in 1661, Elizabeth Cornell, the daughter of Thomas Cornell and Rebecca Briggs of Portsmouth. In the same year the town ordered that he should be recompensed for a vessel which he had purchased of William Dyer and which had been wrongfully seized in Massachusetts. It may be that this personal experience of the usurpations of Massachusetts caused him to become in later years the chief champion of Rhode Island against the claims of her more powerful neighbor. In 1658 he was admitted, of record, a freeman of Portsmouth, and served the town in various public capacities. In 1667, with several others, he bought from the Indians large tracts of land at Monmouth in New Jersey, removing thither and there remaining some thirteen years. Prior to 1680 he returned to Portsmouth. In that year he, with seven others, purchased from Governor Josiah Winslow the territory known as Puncatest, later known as Tiverton and Little Compton. He had three and three-quarters shares of a total of thirty shares, the full purchase price being £1,100.

It is evident that his contemporaries regarded him as especially capable as a diplomat. In 1688 he, with John Borden, that other eminently diplomatic ancestor of yours, was appointed by the Assembly to go to Boston and "make our claims and rights appear unto the aforesaid lands before his Excellency the Governor in Boston." For

this service he received £4. In 1689 and 1690 Christopher Almy was a Deputy to the General Assembly. The affairs of the several quasi independent Rhode Island settlements, Portsmouth, Newport, Providence and Warwick, were in a most confused state. There were in all of them two warring factions, royalist and republican. Francis Brierly, a merchant of Newport, was the leader of the royalists. Christopher Almy became the leader of the republicans and the ally of Andros, the Governor of Massachusetts, who favored the independence of Rhode Island. The General Assembly of the united Colonies had been unable to organize for four years. The royalist governor, who was elected by a portion of the Assembly, refused to act. Christopher Almy was elected in his place, but also refused "for reasons satisfactory to the assembly." He consented, however, to act as an assistant, and as such virtually exercised the powers of Governor. In 1692, Christopher Almy was sent by the General Assembly to England to present to their majesties a complaint on behalf of Rhode Island against the encroachments of Massachusetts. At that time, the English Government was engrossed in a war with France and paid little heed to Almy. Being somewhat discouraged, he memorialized Queen Mary, saying that he had come four thousand miles to lay the grievances of his neighbors before her and praying her to grant such encouragement as she might deem fit. His persistency at length was rewarded, and in his presentation of his case before the royal Council he obtained a decision in

favor of Rhode Island on every point at issue. He remained in London as the representative of Rhode Island for some four years. In 1694 he was actively engaged in the matter of boundary disputes not only on the east with Massachusetts, but on the west with Connecticut. In 1696 he returned to Portsmouth and was granted by the Assembly the sum of £135 for his expenses, which, if it was his sole remuneration, was certainly not excessive for a four years sojourn in a foreign capital by a Minister Plenipotentiary and Envoy-Extraordinary.

When he returned from England, Christopher Almy was sixty-four years of age, and it is not, perhaps, surprising that thereafter there are few records of his public activities. He died in 1713, and by his will left to his oldest son William, who was your ancestor, his extensive holdings at Puncatest Neck (Tiverton). One negro named Arthur also fell to William's lot.

William Almy lived at Puncatest Neck. He married Deborah Cook, daughter of John and Mary (Borden) Cook, from whom you descend. It is evident that he prospered greatly, since at his death in 1747 he left an estate appraised at upward of £7,500, including six negro slaves valued at £660. His second wife, Hope Borden, outlived him and when she died left an unusually large estate for a widow, which she disposed of in an elaborate will. A certain silver spoon she left to Hope Almy, the daughter of her stepson, Job. Many years afterward Hope Almy gave the spoon to her niece, Mary Almy, the mother of Anne

Almy Chase (Slocum) and it is now in the possession of one of your numerous Slocum cousins.

William Almy had acquired "the right of the eight hundred acre division qualified by Abraham Tucker's homestead in Dartmouth," between Horse Neck Beach and Allen's Beach, including Gooseberry Neck. This region was called Nuttaquansett. In his will William Almy devised his farm in Dartmouth to his son Job Almy, who was probably living there at the time in the first of the three mansion houses which he built. After Job's marriage with Lydia Tillinghast, a scion of the merchant princes of that ilk, he built the third and grandest mansion, now known as "Quanset," a splendid example of colonial architecture which has been perfectly preserved and is now in the possession of a lineal descendant. Young Job did not have to make a long journey when he went a-courting Ann Slocum, who lived in the northerly house on the old Barney's Joy place. The two places were in sight of each other. The course of true love seems to have run smooth, and Job and Ann were married and were grandparents of Anne Almy Chase.

Job Almy, the older, died in 1771. His will, dated April, 1771, after providing for his widow and daughters and disposing of money and negroes, devises his real estate among his four sons, Samuel, Joseph, Job and Christopher. In 1778 the sons made a division, Joseph and Christopher taking the portion east of the highway, Quanset, and Samuel and Job taking the westerly portion, including Gooseberry Neck, which had

been laid out to William Almy in 1712 by order of the court. In 1779 Samuel conveyed all his interest, except a half of Gooseberry Neck which he had sold to Joseph Russell, to his brother Job. It was on this farm, in more modern times known as the Richard Almy farm, that Job Almy and Ann Slocum lived. The mansion, although not so fine as Quanset across the way, is a substantial and commodious dwelling with a fine outlook to the sea.

When Job Almy was eighty-four years old, he became infirm and his only son, Tillinghast Almy, acted as his guardian. He died in 1816, and by his will gave various bequests to his children and grandchildren. As he does not mention his daughter Mary, who married Benjamin Chase, I conclude she died prior to his death. Her children are remembered, Anne Almy Chase (Slocum) being given $500.

Chapter VI

JOHN TRIPP

Came over prior to 1638

John Tripp (Mary Paine)	1610 — 1678
Peleg Tripp (Anne Sisson)	1642 — 1714
Mary Tripp (Deliverance Smith)	— 1776
Deborah Smith (Eliezer Slocum)	1695 —
Ann Slocum (Job Almy)	1732 —
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JOHN TRIPP

John Tripp was born about 1610. He was an original settler of Portsmouth in 1638 and one of the signers of the civil compact which formed the organization of the town. He was a carpenter by trade, having come over, it is thought, as an apprentice of one Holden. He also engaged in farming and must have been a good judge of cattle, since for many years he was annually chosen the "Surveyor of Cattel." He was evidently not a man of any education, but none the less he served the town in numerous capacities, serving many years on the Town Council, as moderator of the town meetings, and during the latter part of his life as Deputy to the General Assembly for some six years.

John Tripp in 1643 purchased land next to Thomas Gorton. Later he lived next door to Ralph Earle in Portsmouth, and they had some controversy about their lines and fences and their cattle, which was finally adjusted by an elaborate agreement between them, dated August 25, 1651. This agreement was witnessed by Benedict Arnold and Thomas Newton, and is carefully set forth in the records of the town by the Recorder, Philip Sherman. In 1657 John Tripp had planting land at Hogg Island. His will, dated Decem-

ber 16, 1677, and probated October 28, 1678, is a carefully prepared document. Among other provisions he gives "to each of my grandchildren five shillings to buy bibles for them."

John Tripp married Mary Paine, the daughter of Anthony Paine, with whom and her mother she must have crossed the ocean when a young woman. It is not probable that the Paines crossed many years before 1638, and Mary must have been married to John Tripp soon after the settlement of Portsmouth, as her son Peleg was born in 1642. Anthony Paine was one of the signers, by his mark, of the compact under which Portsmouth was settled. He does not appear to have taken any interest in the town's affairs, as his name seldom appears upon the records. He died in 1649. His will is as follows:

I Anthony Paine in my perfect memory due manifest my minde and last will is to give and bequeath unto my daughter Alice one cow shee or her husband painge unto my daughter Mary Tripp so much as ye cow is judged to be more worth than the heffer and to be made up equall out of ye cow. And further my minde and will is to make my wife Rose Paine wholl and soull executrix to see my ye former Covinant and my last will performed, and my debts paide, and Mr. Porter and William Baulston to see my estate equally divided witness my hand this 5th day of May 1649.

The marke of Anthony
Paine (X)

Thomas Wait
William Baulston.

On March 18, 1650, John Tripp and Mary Tripp executed a release to Rose Paine stating that they had received the legacy in full. Alice Paine, who

had meanwhile married Lot Strange, also expressed herself as satisfied. It is regrettable that the receipts do not disclose just how the balance between the cow and the heffer was arrived at.

John Tripp had purchased about 1662 a one-quarter share of the Dartmouth purchase from John Alden. In 1665 he conveyed this interest to his son Peleg, who, however, did not "take up" his lands for some years. Peleg was made the Constable of the town of Portsmouth when he was twenty-five years of age, and for more than twenty years thereafter he was constantly holding public office as Surveyor of Highways, member of the Town Council, and Deputy to the General Assembly at Newport, which latter office he held for some ten years consecutively. The last entry in the Portsmouth records concerning him is in 1690, when he was elected a Deputy. As his name appears so frequently before this date, and not at all thereafter, it seems likely that he left Portsmouth soon after and went to Dartmouth, taking up holdings in what is now the township of Westport, east of Devoll's Pond. He died in 1714. He had married Anne Sisson, the daughter of Richard and Mary Sisson of Portsmouth and Dartmouth.

At a town meeting held in Portsmouth June 16, 1651, "Richard Sisson is received inhabitant amongst us and hath given his ingagement." Whence he came I know not. He was then about forty-three years old, which tends to the supposition that he had been in New England some years before, since most of the early immigrants were

between twenty and thirty years of age when they undertook the voyage across the ocean. In 1653 "Goodman Sisson" was chosen Constable, an office in which he must have been efficient, since he was repeatedly re-elected. Otherwise, he does not seem to have been at all prominent in the town affairs. In 1658 he bought a part of Conanicut and Dutch Islands, where perhaps he lived for two years when he sold them. Just when he came to Dartmouth I do not know. He was in Dartmouth in 1667 when he was chosen on the Grand Jury, and thereafter his name appears occasionally on the Dartmouth records, although he held no office. Richard Sisson had a large farm on the west bank of the Coakset River at the "Head." His house was probably near what is now the corner of the road leading southerly from the Head of Westport to South Westport, and the "Rhode Island Way" leading westerly between Sandy Point and Stafford Pond to the Sakonnet River. The locality was known as "Sisson's," and Richard Sisson, his son, kept a tavern in the old homestead, which was so used for nearly two centuries, John Avery Parker, a prominent merchant of New Bedford, at one time being its proprietor. Richard Sisson, the first, died in 1684 leaving an estate of £600, in which there was "1 negro servant £28, and 1 Indian servant £10." In his will he leaves to his daughter Anne, the wife of Peleg Tripp, a tract of land near "Pogansett Pond and all those sheep he is keeping."

The daughter of Peleg Tripp and Anne Sisson, whose name was Mary, married Deliverance Smith, a son of old John Smith, and was a great great grandmother of Anne Almy Chase.

Chapter VII

ANTHONY SHAW

Came over prior to 1653

AND

PETER TALLMAN

Came over 1648

Golden Dolphin

Anthony Shaw (Alice Stonard)	— 1705
Israel Shaw (——— Tallman)	1660 — 1710+
Elizabeth Shaw (Nathan Chase)	1706 —
Benjamin Chase (Mary Almy)	1747 —
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

Peter Tallman (Joan Briggs)	—1708
——— Tallman (Israel Shaw)	
Elizabeth Shaw (Nathan Chase)	1706—
Benjamin Chase (Mary Almy)	1747—
Anne Almy Chase (Williams Slocum)	1775—1864
Mary Ann Slocum (Henry H. Crapo)	1805—1875
William W. Crapo (Sarah Davis Tappan)	1830—
Stanford T. Crapo (Emma Morley)	1865—
William Wallace Crapo	1895—

ANTHONY SHAW AND PETER TALLMAN

I have not succeeded in learning much about your forebear Anthony Shaw. I am not even certain that he was a comeoverer since the date and place of his birth are unknown to me. He probably came from Ovenden, Yorkshire. It is altogether probable, that he was a comeoverer, since he was married in 1653 in Boston to Alice Stonard, daughter of John Stonard. They were married by the Rev. Increase Nowell. John Stonard was in Roxbury prior to 1645, and died in 1649. His widow was named Margaret. Anthony Shaw continued to live in Boston for some years after his marriage and his son, Israel, from whom you descend, was probably born there in 1660. When he left Boston and came to Portsmouth is not a matter of record, but he was admitted as a freeman of Portsmouth in 1669. I find few records concerning him in Portsmouth, save as he served from time to time on the grand and petit juries. I find his name attached to the report of a Coroner's verdict, Giles Slocum and John Cook, two others of your ancestors, joining with him, which I quote as a specimen of antiquated spelling:

You being of this Corroners Inquest for our Soverryn Lord and Kinge you shall well and truly

make dillegent Inquirie how and in what manner a Indian hoo is found deead in the Towne of Portsmouth on Rodch Island came to his death and make A true Retiurn of your vardit thereon unto the Corrone, and this inqorement you make and give upon the penalty of perjury Aug. ye 16th 1684. . . . Upon Indian lad of Widow Fish he being found dead in ye woods of Portsmouth ye Juries verdict is wee find according to the best of our Judgments that he murdered him selfe being found upon the ground with a walnut pealling hanging over him upon A lim of A tree.

Anthony Shaw bought his home in Portsmouth of Philip Tabor and paid "£40 and 300 good boards" for it. How he acquired the three hundred good boards is not evident. He may have been engaged in the lumber business. His name is mentioned in connection with several civil suits in which he was a party. In 1680 he was taxed 9s. 6d. In 1688 he was fined 3s. 4d. for breaking the peace. He died August 21, 1705, and his inventory discloses that he was very well to do. He had of personal property £213 12s. 2d., including a "negro man £30."

Israel Shaw, the son of Anthony Shaw and Alice Stonard, was born in 1660. He was alive in 1710, and how long after that date he lived I know not. He lived in Little Compton. In 1689 he married a daughter of Peter Tallman. They had a daughter, Elizabeth, born in 1706. I have found no record that clearly proves that this Elizabeth Shaw was the same Elizabeth Shaw who married Nathan Chase and was the grandmother of Anne Almy Chase. The date of her birth and the absence of a record of any other Elizabeth Shaw of a corresponding age would seem to indi-

cate that she and none other was the bride of Nathan Chase. If so, you descend from Peter Tallman. It has been stated, on what authority I know not, that Peter Tallman was Dutch and that he came over in 1648 in the ship Golden Dolphin to New York, bringing with him three negroes. His name first appears in Newport. He was made a freeman in 1655. He was in Portsmouth in 1658 when several tracts of land were deeded to him. In 1660 a highway was laid out by land which "Peter Tallman bought of Daniel Wilcox." In 1661 he was on a coroner's jury which found that "he, the said Richard Eels, wos drounded by stres of wethar axedentually." In 1661 it is stated that he was "Solicitor General" of the Colony. In 1662 he was a Commissioner for Portsmouth to the federated government of Portsmouth, Newport and Warwick. Afterwards he served as Deputy to the General Assembly on several occasions. In 1671 Ensign Lot Strange complained to the town that Peter Tallman would not do the fair thing about maintaining a division fence. The town sympathized with the Ensign and advised him to sue Peter. In 1673 Peter was "behind in rates." He claimed an offset against the town which was allowed in settlement. In 1674 he was "presented" and imprisoned for taking a deed of land from an Indian, and on surrender of the deed was released. In 1675 he was indicted for failure to maintain the fence that Ensign Strange had complained about. In this same year he brought suit against Rebecca Sadler, wife of Thomas, for breach of the peace

and threatening his family. Thereafter there are records of his serving on juries and in other capacities until about 1683 when he seems to have ceased to live an active life. He lived, however, until 1708.

Peter Tallman's married career was varied. From his first wife, Ann, he was granted a divorce by the General Assembly. In 1665 he married Joan Briggs of Taunton. The antenuptial agreement between Peter and Joan and the deeds by which it was confirmed are set forth in full in the Portsmouth town records. The documents are elaborately and excellently written, and indicate a very liberal settlement on the bride. She bore him several children, of whom your ancestress is listed as the twelfth, and there were still others. Joan died in 1685 and in 1686 Peter married for the third time one Esther.

Elizabeth Shaw, the granddaughter of Anthony Shaw and Peter Tallman, who married Nathan Chase, was a grandmother of Anne Almy Chase.

Chapter VIII

PARDON TILLINGHAST

Came over 1643

Pardon Tillinghast (Lydia Tabor)	1622 — 1718
Joseph Tillinghast (Freelove Stafford)	1677 — 1763
Lydia Tillinghast (Job Almy)	1700 — 1774
Job Almy (Ann Slocum)	1730 — 1816
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

PARDON TILLINGHAST

Pardon Tillinghast was born in 1622 at Severn Cliffs, Beechy Head, in the County of Sussex on the southeast coast of England. He was a freeholder and started life as a shop-keeper. "Nonconformist heart and soul, tradition has it that on the outbreak of the civil war he joined the army of Cromwell, in which case he may have taken part in the battles of Edgehill and Marston Moor." (From A Little Journey to the Home of Elder Pardon Tillinghast, by John A. and Frederick W. Tillinghast, 1908). Although he would seem to have been with the then prevailing party, yet that part of England where he dwelt was still loyal to the King and Pardon's outspoken insurgency may have involved him in trouble. At all events, he left his home and came to New England in 1643, about the same time as did that other ancestor of yours, Tristram Coffin, and probably for a similar reason, although their situations as Roundhead and Royalist were reversed.

Pardon Tillinghast settled in Providence, which had been founded some seven years before by Roger Williams. He was a "Quarter Shares Man." In the division of "Home Lots" made soon after his coming, he was allotted a plot of

five acres on the "Towne Street" near what is now the corner of South Main and Transit Streets. "All of the Home Lot proprietors built their houses back from the Towne Street so as to give each house a strip of greensward around it. An orchard was generally built in the rear of the house on the west slope of the hill, and narrow lanes were laid out between the lots allowing passage for cattle going back on the hill for pasture . . . At the rear of the houses, where Benefit Street now runs, each proprietor, independent to the last, laid out a separate graveyard for the use of his family and his descendants. Upon his home lot Pardon Tillinghast built his house which, like those of his neighbors, was small and built of rough woodwork that was wrought chiefly with an axe, and following the example of his neighbors he also located a graveyard in the rear of his lot. There he is now buried, together with about thirty of his descendants."

Pardon Tillinghast is best known as a Baptist preacher, but he was also a man of many activities. His business ventures were considerable and formed the origin of the great mercantile wealth of his descendants. He built the first wharf in Providence, opposite his house lot, and carried on various commercial enterprises in which his sons later joined. He also was prominent in the political life of the town, being a member of the Town Council for nineteen years, Town Treasurer for four years, and a Representative from Providence to the Colonial Assembly for six years.

In 1681, Pardon Tillinghast became the minister of the First Baptist Church, being the sixth successor to Roger Williams, who founded the church in 1636. The church had no meeting-house for many years, and in 1670 Pardon Tillinghast built a church building on a lot owned by him "between the Towne Street and salt water"—on the west side of what is now South Main Street. The consideration stated in the deed is "Christian love, good will and affection which I bear to the Church of Christ in Providence, the which I am in fellowship with and have the care of as being the Elder of said Church." The following memorandum is appended to the deed:

> Memo. — before the ensealing hereof I do declare that whereas it is above mentioned, to wit, to the church and their successors in the same faith and order, I do intend by the words "same faith and order" such as do truly believe and practice the six principles of the doctrine of Christ mentioned Heb.—6—2, such as after their manifestation of repentance and faith are baptized in water and have hands laid on them.

A sermon by Pardon Tillinghast preached in 1689, doubtless in this church, where he probably continued to act as minister until his death in 1718, has been preserved. The sermon was printed in a pamphlet entitled "Water Baptism Plainly proved by Scripture to be a Gospel Precept—By Pardon Tillinghast, a servant of Jesus Christ. Printed in the year 1689." It is an ably written controversial document. It reminds one of a lawyer's brief with its citations from the Bible to prove its points. It is logical and intensely partisan. It was written in answer to a

Quaker, whose name was Kent, who had asserted that it was the "Baptism of the Spirit" which the holy writ meant. Tillinghast demolishes this "spiritual" doctrine. He shows to his own complete satisfaction that it is *water,* (H_2O), that was clearly prescribed. One can fancy what his indignation would have been with the later development of New England transcendentalism which spiritualized away all the material and historical stand-bys of religion. Listen for a moment to his indignant outburst:

> But those boasters of the spirit, being as clouds without water, carried about by the wind, make it their work as canker, as Hymeneus and Philetus did, to the fault of the gospel and ordinances of the Lord Jesus, wresting the Scriptures as Peter by the spirit did foretell their own destruction. . . . Although he (the Quaker) grant there may be such a state of childhood as may use such things for a time as outward ordinances, and wait thereon for the inward and spiritual appearance of Christ's kingdom, yet their ministry and dispensation are above it, and are born monsters, and not babes to be fed with milk, as the Saints heretofore; the least of these babes despising outward ordinances — pretending to inward revelations.

By his will, dated December 15, 1715, Pardon Tillinghast bequeaths "my life and spirit unto the hands of the Fountain of Life and Father of Spirits from whom I have received it." He died January 29, 1718, aged ninety-six years. He had been twice married, first to ——— Butterworth, by whom he had three children, and second to Lydia, daughter of Philip Tabor and Lydia (Masters), by whom he had nine children, of whom the fourth was Joseph, born August 11,

1677, from whom you descend. Joseph was a successful merchant living in Providence and associated with his brothers in Newport, where also he lived during part of his life. It was his daughter Lydia, named after Grandmother Tabor, who married Job Almy, a great grandfather of Anne Almy Chase.

Chapter IX

PHILIP TABOR

Came over prior to 1633

Philip Tabor (Lydia Masters)	1605 — 1672+
Lydia Tabor (Pardon Tillinghast)	— 1718+
Joseph Tillinghast (Freelove Stafford)	1677 — 1763
Lydia Tillinghast (Job Almy)	1700 — 1774
Job Almy (Ann Slocum)	1730 — 1816
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

PHILIP TABOR

Philip Tabor may be designated as your "migratory comeoverer." Most of your comeoverers, after a brief period of vacillation "sat down" and stayed put. It was not so with Philip Tabor. Whence he came I know not. He was probably born in England about 1605. He may have come over with Winthrop in 1630, and settled first at Boston. His was evidently a nature which could permit no "pent up Utica" to contract his powers, even if he did not go to the extreme of making the "whole boundless continent his." Yet his was not a "vaulting ambition which o'erleaps itself," since he appears to have always landed on his feet. Wherever he went he at once became a "person of mark." Surely there must have been something about his personality which impressed itself with an exceptional force on the various communities in which he sojourned. There can be no doubt of Philip Tabor's vitality. I confess that in trying to vitalize for you many of your ancestors, I have been constrained to "back to its mansion call the fleeting breath," having, in truth, nothing to call but "the shadow of a shade." In the case of Philip Tabor, however, there is nothing shady about him except his conduct. So far as his personality is concerned,

it is singularly distinct. He was in no sense an important individual in the early history of New England, and yet he succeeded in projecting his personality rather more vividly than most of your ancestors.

Philip Tabor was admitted a freeman of the Massachusetts Bay Colony October 19, 1630. On May 14, 1634, he was admitted a freeman of Watertown. He was a carpenter and builder, and must have come to New England with some capital as well as skill in his trade. He was one of the original contributors to a floating fort to protect Boston in 1633–4. "Upon consideration of the usefulness of a moving fort to be built forty feet long and twenty-one wide, for defense of this colony, and upon the free offer of some gentlemen lately come over to us of some large sums of money to be employed that way" the Court asked for further subscriptions. The record shows that Philip Tabor was among the gentlemen who had already subscribed by offering to give two hundred four inch planks, a substantial and useful donation.

In Watertown he was the proprietor of five lots which he sold to John Wolcot. Here he married Lydia, the daughter of John Masters, with whom very probably he was associated in construction work. What caused him to remove to Yarmouth we cannot know. It is quite likely that there was an opportunity there for him as a builder. He was propounded as a freeman of Plymouth Colony January 7, 1638–9, and was admitted June 4, 1639. That he should have served the same year as a

Deputy for Yarmouth to the first General Court at Plymouth is a striking example of his forcefulness in impressing others with his ability. In March, 1639, he was one of a committee to make division of the planting lands at Yarmouth. In 1640, he again represented Yarmouth at the General Court. On October 4, 1640, as appears by the church records of Barnstable, the Rev. Mr. Lothrop baptized "John, son of Phillipp Tabor dwelling at Yarmouth, a member of the church at Watertown."

Philip Tabor remained in Yarmouth a few years only and then removed to Great Harbor, later known as Edgartown, on the island of Martha's Vineyard. Thomas Mayhew of Watertown had bought this island in 1641, and in 1642 "divers families including some of Watertown" made the first settlement. It is quite probable that Philip Tabor and his wife knew some of these people as former neighbors in Watertown, and it is evident that the newly started settlement was in need of a builder. Just when Philip Tabor first came to the Vineyard is uncertain. He was living there before 1647, when he sold to John Bland his interest in a tract of land "lying against Mr. Bland's house at Mattakeekset." Philip Tabor, himself, lived at Pease's Point. He was evidently one of the "proprietors" of the island, as he shared in all the divisions of lands as long as he was a resident of the island. That he was somewhat closely associated with Thomas Mayhew is evidenced by his witnessing a document relating to Mr. Mayhew's ward, Thomas Paine, in 1647.

It is evident that he left the island occasionally to undertake some new work of construction on the continent. In 1651 he was in New London working with his brother in law, Nathaniel Masters, on the Mill Dam. It is, indeed, possible that after leaving Yarmouth and before going to the Vineyard, he was in New London in 1642, or soon after. It was then that the settlement was made by the followers of the Rev. Mr. Blynman, from Gloucester. Philip Tabor is named as one of the early settlers, and seems to have had property there. Very likely he assisted in building the habitations of the original settlers. His wife's sister, Elizabeth, the wife of Carey Latham, was an early resident of New London. After leaving the Vineyard, he still had some interests in New London and in Connecticut, and several of his descendants were afterwards there settled.

In 1653, Philip Tabor was back on the island, when with Thomas Mayhew he was chosen one of the four who acted as town's committee, or Selectmen. In May, 1653, Thomas Mayhew, Thomas Burchard, and Philip Tabor were chosen "to divide to the inhabitants out of all the Necks so much land as they in the best judgment shall see meet." To Philip Tabor, himself, was set off "The neck called Ashakomaksett from the bridge that is at the East side of the head of the swamp." The modern name of this locality is Mahachet. Philip Tabor, in the same year, shared in the division of the planting lands. During this and the next year or two he made several conveyances of land.

A year or two after, Philip Tabor was guilty of certain indiscretions, which made it desirable for him to remove from the island. He went to Portsmouth. Under date of January 3, 1655, the town records of Portsmouth say "Philip Tabor is received an inhabitant and taken his ingagement to the State of England and government of this place and hath equal right of commonage with the rest of the inhabitants of this towne." It was probably after his final departure from Edgartown that the following entry was made in that town's records: "May 15, 1655. Itt is agreed by ye 5 men yt Philip Tabor is proved to be a man that hath been an attempter of women's chastities in a high degree. This is proved by Mary Butler and Mary Foulger, as divers more remote testimonies by others, and words testified from his own mouth with an horrible abuse of scripture to accomplish his wicked end." In August of the same year, Philip Tabor conveyed his house and lot at Mahachet to Thomas Lawton, a son in law of Peter Tallman, another ancestor of yours, and thereafter he had no further history on the Vineyard.

Evidently the story of Philip Tabor's indiscretions on the Vineyard in no way prevented him from taking a leading part in the affairs of his new place of residence. In 1656 he acted on the jury at the Court at Newport. In 1660, 1661, and 1663, he represented Portsmouth as a commissioner to the General Court of the Union of the Rhode Island Colonies, in the latter year being on a committee to devise means of raising money

to pay Mr. John Clarke for his services as the agent of the Colonies in England. During his residence of about ten years in Portsmouth, he constantly served the town as Rater, Tax Collector, Constable, etc. In 1664 he described himself as "of Newport." In 1665 he sold his house in Portsmouth, which was on the Newport road, to Anthony Shaw, another of your comeoverers, for £40 and three hundred good boards. In 1667 he was living in Providence, where he witnessed certain deeds of real estate to his son in law, Pardon Tillinghast, who had married his daughter Lydia, April 16, 1664.

It is evident that Philip Tabor had a position of some distinction in Providence. His daughter's marriage to the leading minister and wealthiest merchant of the town would have accomplished that. In a deposition made in June, 1669, in which he says that he is sixty-four years old, he describes the events connected with the drowning of a young boy, "the widow Ballou's lad," and tells how he "went down to the river which runneth by his house." Where this house was I have not discovered. In 1671, "at his Majestie's Court of Justices sitting at Newport for the Colony of Rhode Island and Providence Plantations" Philip Tabor and Roger Williams gave evidence against one William Harris for "speaking and writing against his Majestie's gracious Charter to his Colony," which treasonable conduct was evidently regarded very seriously by the Court.

There is no further record of Philip Tabor. He probably died in Providence soon after 1672. At

what date his wife, Lydia Masters, died does not appear, but he evidently married a second time one Jane, who joined in the deposition above referred to. His son Philip came to Dartmouth and married Mary Cooke, the daughter of John Cooke, and was the ancestor of the numerous Taber families of Dartmouth. The Tabers settled on the west branch of the Coakset River and there built a mill, the locality being then known as Taber's Mills, and now known as Adamsville. It was probably a grandson, Philip, who was a well known Baptist minister of Coakset. He lived at the south end of Sawdy Pond in Tiverton and had many descendants. It is possible that the first Philip may have spent his last days in Tiverton, as there seems to be some tradition to that effect.

John Masters, the father of Philip Tabor's wife Lydia, and your ancestor, undoubtedly came over with Winthrop in 1630. Winthrop writes under date of January 27, 1631: "The governor and some company with him went up by Charles River about eight miles above Watertown, and named the fish brook on the north side of the river . . . Beaver Brook because the beavers had shorn down divers great trees there and made divers dams across the brook. Thence they went to a great rock, upon which stood a high stone, cleft in sunder, that four men might go through, which they called Adam's Chair, because the youngest of their company was Adam Winthrop. Thence they came to another brook, greater than the former, which they called Masters' Brook, because

the eldest of their company was one John Masters." This brook was later known as Stony Brook and now forms the boundary, in part, dividing Waltham and Weston.

On May 18, 1631, John Masters was made a freeman of Watertown. In June of the same year he undertook the first engineering feat of its kind in the Colony. It was the original intention of the magistrates to locate the seat of government at Newtown, later called Cambridge, and with this in view, perhaps, it is recorded that: "Mr. John Maisters hath undertaken to make a passage from Charles River to the New Town, twelve foot broad and seven foot deep, for which the Court promiseth him satisfaction, according as the charges thereof shall amount unto." The cost was thirty pounds.

In 1631 John Masters was one of those who protested against the admission of unworthy members to the church at Watertown. In 1632 he and John Oldham were a committee from Watertown to advise with the Governor and assistants respecting the raising of the public funds. In 1633 John Masters removed to the New Town. At first it would seem that he lived on the highway to Windmill Hill. He had other properties. In 1635 he owned a house and seven acres of land on the west side of Ash Street, near Brattle Street. In the same year he was licensed to keep an ordinary and discharged from his duty as innkeeper shortly before his death in 1639. He died in Cambridge December 2, 1639, and his wife, Jane, died on December 20 of the same year. In his will he provides for his daughter, Lydia Tabor.

Chapter X

STUKELEY WESTCOTE

Came over prior to 1636

AND

THOMAS STAFFORD

Came over prior to 1626

Stukeley Westcote (——— ———)	1592 — 1677
Mercy Westcote (Samuel Stafford)	—1700
Freelove Stafford (Joseph Tillinghast)	— 1711+
Lydia Tillinghast (Job Almy)	1700 — 1774
Job Almy (Ann Slocum)	1730 — 1816
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

STUKELEY WESTCOTE

The parentage of Stukeley Westcote is unknown. Doubtless he was in some way a descendant of a St. Ledger Westcot, who in 1300 married a daughter of the line of Stukeleys of Affeton. The combination of somewhat unusual names certainly indicates this origin. He was born about 1592, probably in County Devon. When about forty-four years of age he came to this country with his family, and was received as an inhabitant and freeman of Salem as early as 1636. A house lot of one acre near the harbor was granted to him in 1637. A short time only was he allowed to enjoy it. He was the warm friend and supporter of Roger Williams, the minister, for a time, of the first church at Salem. "Mr. Williams did lay his axe at the very root of the magistratical powers in matters of the first table, which he drove on at such a rate so as many agitations were occasioned thereby that pulled ruin upon himself, friends, and his poor family." On March 12, 1638, the General Court passed upon Stukeley Westcote the "great censure" for heresy and banished him with other adherents of Williams, from the jurisdiction of the Massachusetts Bay Colony. Westcote followed his leader, Roger Williams, to Providence, and was one of the

twelve "loving friends and neighbors" whom Williams admitted as co-owners of the tracts of land which he had acquired from Canonicus. He was one of the signers of the remarkable agreement for civil government at Providence. In the division of the "Home Lots" at Providence, of which mention is made in the notes on Pardon Tillinghast, Westcote was given a lot extending from what is now North Main Street to Hope Street, half way between College Street and Waterman Street. For the next ten years and more his name is frequently found in the records of the sales of the undivided lands of Providence, and in connection with various real estate transactions. Stukeley Westcote was one of the founders in 1638 of the first Baptist Church in Providence and remained faithful to the tenets of the church during his life, although he differed with many of the members of the church about infant baptism.

In 1642 Samuel Gorton and some others, who had found difficulty in abiding in peace under several jurisdictions, purchased of the Sachem Miantonomi a tract of land called Shawomet "beyond the limits of Providence where English charter or civilized claim could legally pursue them no longer." Here was started the settlement afterwards known as Old Warwick. The government of Massachusetts Bay Colony attempted to assert jurisdiction over the would-be independent settlement. In a sworn statement made in 1644, Stukeley Westcote, who, although not then as yet an inhabitant of Shawomet,

showed that he was familiar with the conditions of the settlement, and describes the depredations and outrages committed upon the settlers by the Massachusetts Bay authorities. Their homes, he says, were burned, their cattle killed, their families compelled to flee, and all of the able-bodied male settlers were arrested and taken by force to Boston as traitors in failing to acknowledge the jurisdiction of the Massachusetts government.

The trial of these poor men, who had been dragged from their devastated homes to Boston, is one of the most outrageous examples of "inspired Puritanism." They were originally proceeded against as insurgents against the King's authority, yet it was not for disloyalty to civic allegiance, but for heterodoxy in religion that they were condemned and suffered. Governor Winthrop, whose diary has been to me a source of inexhaustible interest and admiration, gives a naive account of his own indefensible action as chief magistrate. The Magistrates thought the heretics should be put to death, but the Deputies of the people dissented, and the final judgment of the Court was "that they should be dispersed into seven several towns, and there kept to work for their living, and wear irons on one leg, and not depart the limits of the town, nor by word or writing maintain any of their blasphemous or wicked errors upon pain of death . . . and this censure to continue during the pleasure of the court. . . . At the next court they were all sent away because we found they did corrupt some of our people especially the women by their heresies."

Four months later, under date of January 7, 1643, Governor Winthrop writes: "The court finding that Gorton and his company did harm in the towns where they were confined and not knowing what to do with them, at length agreed to set them at liberty, and gave them fourteen days to depart out of our jurisdiction in all parts, and no more to come into it under pain of death. This censure was thought too light and favorable, but we knew not how in justice we could inflict any punishment upon them, the sentence of the court being already passed." This banishment from the jurisdiction of Massachusetts meant, of course, in the theory of the Court, a banishment from their own homes in Warwick. Some of the exiles went to Portsmouth on Aquidneck, which had never submitted, although hard pressed, to Massachusetts rule, and some gradually collected their scattered families and found their way back to Warwick, which was soon afterward established an independent jurisdiction under charter from the Earl of Warwick, and subsequently joined in a federation with Portsmouth and Newport, and still later came under the jurisdiction of the general Rhode Island charter.

It was five years after the persecutions of the original settlers of Warwick, in the spring of 1648, that Stukeley Westcote, being then fifty-six years old, removed with his family from Providence to Warwick, in the undivided lands of which he had acquired a considerable interest. From his first advent in this little community, until his death in 1677, Stukeley Westcote was

prominently identified with the history of the settlement. He was on many occasions chosen a Deputy to the Colonial Assembly and at least twice he served as one of the Governor's Council, as well as constantly serving the town in many capacities, among which may be mentioned that of innkeeper to entertain when the King's Commissioners held Court at Warwick, which implies that he had a commodious dwelling. His house was about a mile and a half from the modern "Rocky Point." His name often appears on the town and Court records in ways which clearly show him to have been a man of activity and probity.

King Philip's War brought disaster to the town. In March, 1676, the Indians sacked the settlement, burning every house in it but one. Stukeley Westcote's oldest son, Robert, was killed, and he, himself, then eighty-four years old, sought refuge with his daughter, Damaris Arnold, the wife of Caleb Arnold, a son of Governor Benedict Arnold, who lived in Portsmouth. There, in January, 1677, he died. "His remains, borne by his sons across the Bay to its western shore, near to which the last thirty years of his life had been passed, were laid at rest beside those of his wife, in the first public burial ground of Warwick adjoining his home lot and former residence." (J. Russell Bullock, Life and Times of Stukeley Westcote, 1886).

His will, written in 1676, was not executed, but was, with some changes, confirmed by the Town Council, resulting in subsequent litigation among

the heirs. In this will he mentions his daughter Mercy, who in 1660 had married Samuel Stafford.

Samuel Stafford was the son of Thomas Stafford, who was born about 1605. He is thought to have come from Warwickshire. He was in Plymouth in 1626 and is said to have built there the first grist mill run by water power. In 1638 he was admitted an inhabitant of Newport. Subsequently he lived in Providence, where he erected a grist mill at the north end of the town near the mill bridge. In 1652 he removed to Old Warwick, settling at the head of Mill Cove, where he erected another grist mill. His homestead was on the north side of the mill stream. He died in 1677, and in his will names his wife as Elizabeth. His eldest son Samuel, born in 1636, possibly in Plymouth, succeeded to his father's business at Warwick as a mill wright, and took a prominent part in public affairs. He filled many town offices and was a Deputy from Warwick many times. He was elected an assistant of the Governor in 1674, but declined to serve. He died March 20, 1718, aged eighty-two.

Freelove Stafford, the daughter of Samuel Stafford and Mercy Westcote, was the mother of Lydia Tillinghast, who married Job Almy and was a great grandmother of Anne Almy Chase.

Chapter XI

RICHARD KIRBY

Came over prior to 1636

Richard Kirby (Jane ———)	—1686+
Ruhamah Kirby (John Smith)	—1707+
Deliverance Smith (Mary Tripp)	—1729
Deborah Smith (Eliezer Slocum)	1695—
Ann Slocum (Job Almy)	1732—
Mary Almy (Benjamin Chase)	
Anne Almy Chase (Williams Slocum)	1775—1864
Mary Ann Slocum (Henry H. Crapo)	1805—1875
William W. Crapo (Sarah Davis Tappan)	1830—
Stanford T. Crapo (Emma Morley)	1865—
William Wallace Crapo	1895—

RICHARD KIRBY

Richard Kirby takes us away from Rhode Island back to Plymouth Colony. He is thought to have come from Warwickshire in England. He was an inhabitant of Lynn in New England as early as 1636. He was one of the company of Lynn men who went to Sandwich in 1637 and started the settlement there. He is named as an executor of a will made in Sandwich in March, 1637. He appears first on the records of Sandwich in 1638. He was granted land in 1641. In 1651 he was "presented" (to the Court) for non-attendance at public worship. This was before the advent of Quakerism, and seems to indicate only some negligence on the part of Richard towards the established church, or, possibly, some "anabaptist" tendencies. As soon, however, as the Quaker influence reached Sandwich in 1656, Richard Kirby was at once involved in the schism. He suffered in the same way as did so conspicuously that other ancestor of yours, George Allen. The fines which Richard Kirby and his son were made to pay for religion's sake amounted to £57 12s. — an excessive amount in view of their resources. Like so many other of your ancestors, Richard Kirby took advantage of the new Quaker settlement at Dartmouth to escape the rigor of

the law. In 1670 he purchased of Sarah Warren one-half of Thomas Morton's full share in the Dartmouth purchase, and afterwards acquired other interests in the Dartmouth lands. In 1683 he purchased of Zachariah Jenkins of Plymouth, a tract of land on the Coakset River, lying on the westerly side of the road leading to Horse Neck, near Akin's Corner, and it was here that he dwelt. It is probable that he removed from Sandwich to Dartmouth soon after 1670. He evidently did not take any prominent part in the affairs of the town as his name seldom appears upon the records, except as having taken the oath of fidelity in 1684 and again in 1686. He died some time after May, 1686, and before July, 1688.

It was from his daughter Ruhamah, who married John Smith, that you descend through their son, Deliverance, who was a great great grandfather of Anne Almy Chase. Of Deliverance Smith you have already had tidings in the notes on the ancestors of Phebe Howland.

Chapter XII

ANNE ALMY CHASE

ANNE ALMY CHASE

Of your great great grandmother, Anne Almy Chase Slocum, I can give you little definite information. I have been told that I visited her on several occasions at the Barney's Joy house, but my personal recollection of these visits is extremely vague, since I was only a few months more than two years of age when she died. I have, however, heard many pleasant things about her from her granddaughters, your grandfather's sisters, who used to visit her when they were girls. In the notice of her death in some record which was cherished by her grandchildren she is designated as "the amiable Anne Chase Slocum." She is said to have been beautiful and to have transmitted the distinctive form of alert gracefulness which distinguished her daughter, your great grandmother Crapo, and several of her granddaughters, your great aunts. She was very fond of your grandfather, William W. Crapo, and used to coddle him when she lived with his parents in New Bedford during several winters.

She was always loyal to her own family, and throughout her life kept in close touch with her Chase and Almy relatives, many of whom lived in Tiverton, Portsmouth, and Newport. Your

grandfather and his sisters often visited their Rhode Island cousins. Her sister, Deborah Chase, married her cousin, Abner Chase, and they lived in Portsmouth. "Aunt Deborah" and "Uncle Abner" were important members of the family. Another sister, Content Chase, who never married, was a useful "maiden aunt." On the way down to "Uncle Abner's" the children always stopped with "Cousin William Almy," who lived in Portsmouth in the fine old house at the end of the Stone Bridge. There were several intermarriages between Chases and Almys and the family connection was a large one. This loyalty to all her kin and the various ramifications of cousins distinguishes her from the three other of your grandfather's grandparents. I have never heard of any especial or sustained interest or intimacy between Jesse Crapo, Phebe Howland, or Williams Slocum and their relatives. With Anne Almy Chase it was quite otherwise. I have in my possession her writing box of black enamel with her name in large letters painted in yellow on the under side of the lid. I fancy the box has held many letters and papers in its day which, were they now at my disposal, would enable me to give you a more complete picture of your great great grandmother Slocum, and her immediate family and relatives. From the little which I have been able to learn about her, she has impressed me as a singularly sweet and lovable personality.

PART IV

ANCESTORS
OF
WILLIAMS SLOCUM

Peleg Slocum
Elizabeth Brown
Peleg Slocum
Rebecca Bennett
Peleg Slocum
Mary Holder
Peleg Slocum
Giles Slocum
William Brown
Jane Nicholson
Hannah Earle
Ralph Earle
Joseph Nicholson
Jane
Ralph Earle
Joan
Dorcas Dillingham
Dorcas Sprague
Anna
Jonathan Bennett
Robert Bennett
Rebecca
Mary Scott
Christopher Holder
Joan
Richard Scott
Catherine Marbury
Edward Scott
Sarah Carter
Francis Marbury
Bridget Dryden
Hannah Perry
Henry Dillingham
Ursula
Dillingham
Edmund
Lydia
Sprague
Francis

Chapter I

GILES SLOCUM

Came over prior to 1638

Giles Slocum (Joan ———)	—1682
Peleg Slocum (Mary Holder)	1654—1733
Peleg Slocum (Rebecca Bennett)	1692—1728
Peleg Slocum (Elizabeth Brown)	1727—1810
Williams Slocum (Anne Almy Chase)	1761—1834
Mary Ann Slocum (Henry H. Crapo)	1805—1875
William W. Crapo (Sarah Davis Tappan)	1830—
Stanford T. Crapo (Emma Morley)	1865—
William Wallace Crapo	1895—

GILES SLOCUM

Anthony Slocum was one of the forty-six original purchasers from Massasoit of Cohannet, later called Taunton, in 1637. In 1643 he was listed as "able to beare arms." In 1654 and again in 1662 he was Surveyor of Highways. In 1657 he was admitted as a freeman of the Colony. In 1659 he was of the grand jury, and in the same year land in Taunton was set off to him. In 1662 he disposed of his holdings to Richard Williams and his name does not thereafter appear on the records of Taunton. Iron ore had been discovered in Taunton at an early date, and in 1652 a company was formed to mine and smelt it at "Two Mile River." Henry Leonard was the leader in the enterprise and Anthony Slocum had an interest in the company. In 1660 a new company was formed, of which Anthony Slocum appears to have been a third owner. It is a matter of tradition that Anthony Slocum was associated with Ralph Russell in establishing the iron forge at Russell's Mills and that he lived in Dartmouth and was the father of Giles Slocum. This tradition, which has been accepted by historians, may not be dismissed lightly. There is, however, no recorded evidence that Anthony Slocum ever lived in Dartmouth. There is, moreover, no satis-

factory evidence that Giles Slocum, who was living in Portsmouth, Rhode Island, in 1638, and there died in 1682, and from whom you are descended, was the son of Anthony Slocum of Taunton.

In 1670, at all events, Anthony Slocum was in Albemarle County, North Carolina, where he petitioned the Court, presided over by the Honorable Peter Carteret, Esquire, Governor and Commander in Chief, for the return of his hat which he had lost, perhaps, on the voyage from New England to his new home. It was ordered on September 27, 1670, by the Court that "he have his hatt delivered by yd fisherman at Roanok, he paying the fee." In 1679 he appears as Anthony Slocum, "Esquire," a member of the "Palatine Court" for the County of Albemarle, North Carolina. In 1680 "Anthony Slocumb, Esqr. one of ye Ld^{s} Prop^{rs} Deputies aged ninety years or thereabouts" made a deposition in regard to some "rotten tobacco," signing the instrument by "his X mark." His name appears several times in 1680, 1682, 1683, and 1684 as a member of the Court. In several instances he is designated as the "Honorable Anthony Slocum Esqr." In May, 1684, he received a patent to six hundred acres of land "on the north side of Mattacomack Creek by the mouth of a swamp called by ye name of Miry Swamp."

His will, dated November 26, 1688, was probated in January, 1689, making him almost a centenarian. In this document he describes himself as a "gentleman." This will proves beyond ques-

tion that the Honorable Anthony of Albemarle County, North Carolina, was the Anthony Slocum who was Surveyor of Highways in Taunton, in 1662, since he provides for certain grandchildren by the name of Gilbert, about whom he had written to William Harvey in Taunton, his brother in law. In his will, signed "Anthony A. Slockum, his X mark," he provides for his sons John and Joseph and their families. The will is a rather lengthy document, reciting his family relations, and it is certainly strange, indeed, that if he had a son Giles living in Portsmouth, Rhode Island, he should not have even mentioned him. Moreover, the dates relating to Anthony Slocum and to Giles Slocum, although they do not prohibit the relation of father and son, make it unlikely. In this conclusion I differ from Charles Elihu Slocum, of Defiance, Ohio, the author of an elaborate and excellently prepared genealogical history of the Slocums of America. He asserts that Giles Slocum of Portsmouth was a son of Anthony Slocum of Taunton. If, indeed, it is so, you may pride yourself on being descended from an "Honorable Esquire," a member of a "Palatine Court," who could not write his own name.

There is, at all events, no question about your descent from Giles Slocum. He was born, it is thought, in Somersetshire, England, and came to America prior to 1638, at which date he was settled in Portsmouth, Rhode Island. In 1648 he was allotted thirty acres of land in Portsmouth. In the subsequent years he acquired more land by various recorded conveyances. His home-

stead farm, which he purchased of William Brenton, prior to 1649, adjoined that of John Cook, his "brother in law." Whether being a "brother in law" means that Joan, Giles Slocum's wife, was a sister of John Cook, or whether both John and Giles married sisters is not clear. The homestead farm was on the easterly side of the island, about half way between the present villages of Portsmouth and Middletown, nearly opposite Fogland Point. It is a beautiful tract of land and is now known as the "Glen Farm," being one of the many estates on the island occupied by wealthy New Yorkers. In 1655 Giles Slocum was in the roll of freemen. In 1668 his "ear mark" was recorded as "a crope in the right eare and a hapenny under the same, one the same eare, with a slitt in the left eare and ahapeny under, of thirty years standinge." He acquired considerable real estate in Rhode Island, and in New Jersey, and was evidently a man of some means. It was in 1659 that he purchased of Nathaniel Brewster and his brothers of Plymouth a one half share in the Dartmouth purchase "which was a gift from our dear mother Mistress Sarah Brewster." Ralph Earle is named in the deed, which runs to Giles Slocum, as having paid the consideration of thirty-five pounds. He evidently acquired an additional quarter share in the Dartmouth purchase, although I have not discovered the record of the conveyance.

Giles Slocum and his wife Joan were early members of the Society of Friends. He died in 1682. His will is a most interesting document,

probated March 12, 1682. He describes himself as "Gyles Slocum, now of the towne of Portsmouth in Road Island and ye Kings Providence Plantation of New England in America, sinner." In this will he gives to his son Peleg Slocum, your ancestor, "half a sheare of land lying and being in the towne of Dartmouth," and unto his son Eliezer, also your ancestor, one quarter of a share. He provides for all his eleven children and several grandchildren, and then gives "unto my loving friends the peple of God called Quakers foure pounds lawful moneys of New England."

Peleg Slocum was the sixth child of Giles and Joan Slocum, born in Portsmouth August 17, 1654. He took up his interest in the Dartmouth purchase on the neck of land at the confluence of the Pascamansett River with Buzzards Bay, which has since been known as Slocum's Neck. His "mansion house" stood near the home of the late Paul Barker on Slocum's Neck, and after its demolition was long known as the "old chimney place." Peleg Slocum, in 1684, is named as one of the proprietors of Dartmouth in a list by certain new comers, who complained that the said proprietors refused to permit an equitable division of the lands. In 1694 he, as well as his brother Eliezer, is named as one of the proprietors in the confirmatory deed of Governor Bradford. His share equalled sixteen hundred acres and he acquired other lands by purchase. When he died his homestead farm consisted of one thousand acres, and in addition he held a large interest in the still undivided lands, and several specific par-

cels, and an interest in the islands of "Nashawina, Pennykest, and Cuttahunka." He seems to have owned most of the latter island, which became known as Slocum's Island and for many generations remained in the Slocum family.

Peleg Slocum and his wife, Mary Holder, were zealous members of the Society of Friends. The monthly meetings were for a number of years, and until the completion of the meeting-house in 1703, often held at Peleg Slocum's house. There, too, the women's meetings were held. At a "man's meeting" held at the house of John Lapham on the sixth day of the eleventh month, 1698, Peleg Slocum, Jacob Mott, Abraham Tucker and John Tucker undertook "to build a meeting house for the people of God in scorn called Quakers (35 foot long 30 foot wide and 14 foot stud) to worship and serve the true and living God in according as they are persuaded in conscience they ought to do and for no other use, intent, or purpose." Then, in the record, follows the list of eleven subscribers giving in all £63. Much the largest individual subscription, £15, was given by Peleg Slocum, who also gave the six acres of land on which the meeting-house, called the Apponegansett meeting-house, was built, and where the burying ground was located. Peleg Slocum was one of the first approved ministers of the society.

In John Richardson's Journal, under date of 1701, is the following: "Peleg Slocum, an honest publick Friend, carried us in his sloop to Nantucket. We landed safe and saw a great many

people looking towards the sea for great fear had possessed them that our sloop was a French sloop, and they had intended to have alarmed the Island, it being a time of war. I told the good-like people that Peleg Slocum near Rhode Island was master of the sloop, and we came to visit them in the love of God, if they would be willing to let us have some meetings amongst them." Richardson describes the meeting at Mary Starbuck's house. He then says: "I remember Peleg Slocum said after this meeting that 'the like he was never at—for he thought the inhabitants of the island were shaken and most of the people convinced of the truth.'" Thomas Story, another of the shining lights among the early Quakers, was entertained several times at the home of Peleg Slocum. In his journal he writes: "On the thirteenth day of the fifth month (1704) about the tenth hour of the morning I set sail for the island of Nantucket in a shallop belonging to our Friend Peleg Slocum, which under divine Providence, he himself chiefly conducted, and landed there the next morning about six." Peleg Slocum remained steadfast to his faith and in 1724 eighty of his sheep were seized because of his refusal to contribute toward building a Presbyterian church at Chilmark. He died in 1732–3 in the fifth year of his Majesty's Reign, George the Second. Like his father, he remembered the monthly meeting of Friends by a bequest of £10.

Peleg Slocum married Mary Holder, of whom you will hear in connection with her father, Christopher Holder. Their son Peleg married

Rebecca Bennett, who was born in Newport about 1698–9. She was the daughter of Jonathan Bennett and his wife Anna. Jonathan Bennett was born in Newport in 1659. He died July 11 and was buried Aug. 13, 1708. His will, probated in September, 1708, made his wife Anna executrix and left his real estate to his sons, John and Jonathan, and to his daughters, Rebecca and Anna, £50 each when they became of age. That he was well to do is indicated by his legacies of silver spoons, a silver tankard, cup and porringer and other articles. He mentions the goods in his shop, but does not indicate of what nature they were. The fact that the daughter Rebecca named in the will married Peleg Slocum is conclusively shown by a record in the probate files at Newport under date of 1724–5 as follows: "Peleg Slocum of Dartmouth, Massachusetts, filed a receipt for sixty pounds in full settlement of the claim his wife had against the estate of her late father, Jonathan Bennett." Jonathan Bennett was the son of Robert Bennett, the comeoverer, and his wife Rebecca. Robert was in Newport in 1639, when a homestead lot of ten acres was granted to him. He was a tailor by trade, and was in the employ of Governor Coddington. He was admitted a freeman in 1655.

The discovery of the parentage of Rebecca, the wife of Peleg Slocum, the second, was the most pleasureable achievement which I experienced in my labors to identify your multitudinous grandmothers. The Slocum Genealogy, an unusually good one, states that she was a Rebecca Williams.

Since her grandson, your great great grandfather, was named Williams Slocum, I was firmly convinced she was a Williams. Much time and effort were expended in the attempt to identify her as such. The descendants of Roger Williams of Providence and Richard Williams of Taunton, and of other original immigrants of the name of Williams were exhaustively investigated without result. I abandoned her as impossible when, because of the happy suggestion of a friend, I made certain inquiries which gave the hint that her maiden name was not Williams at all, but Bennett. Acting on this hint I was able to completely identify her as Rebecca Bennett.*

Peleg Slocum and Rebecca Bennett had four children. Two of them bore Slocum names, Giles and Peleg. It is from Peleg, the third of the name, who married Elizabeth Brown, that you descend. Two of the children bore Bennett names, Jonathan and Catherine. In 1729 Peleg Slocum died, and fifth month 5, 1733, his widow, Rebecca, married Edward Wing of Scorton Neck in Sandwich. There were four children, also, by this marriage, and one of Rebecca's grandchildren was named Bennett Wing. Rebecca Bennett Slocum Wing died first month 22, 1781, in the eighty-third year of her age. Of her it was said that "she was remarkable for her quick apprehension, her clear and sound judgment, and the universal respect which she commanded."

*See page 1009, Volume II.

Chapter II

ELIEZER SLOCUM

[illegible] Slocum — 1682
(Joan ———,

Elizeer Slocum 1664 — 1727
(Experi Fitzgerald,

Elizeer Slocum 1693 — 1738
(Deborah Smith,

Ann Slocum 1732 —
(Job Almy,

Mary Almy
(Benjamin Chase,

Anne Almy Chase 1775 — 1864
(Williams Slocum,

Mary Ann Slocum 1805 — 1875
(Henry H. Crapo)

William W. Crapo 1830 —
(Sarah Davis Tappan)

Stanford T. Crapo 1865 —
(Emma Morley)

William Wallace Crapo 1895 —

ELIEZER SLOCUM

Giles Slocum's youngest son was Eliezer. He was ten years younger than his brother Peleg, being born the twenty-fifth day of tenth month (December) 1664. As a boy Eliezer grew up in his father's home at Portsmouth. The older brothers and sisters had married and left the homestead. There came to the household a maiden ycleped Elephel Fitzgerald, the daughter, so the story goes, of The Fitzgerald, Earl of Kildare. It is a pretty story, so we may as well believe it. This story explains the presence of this blossom from so stately a tree in the rough home of a Quaker pioneer of Rhode Island in the following fashion: Once upon a time, which since nobody can dispute us we might as well say was the year 1666, or thereabouts, an English army officer fell in love with a fair Geraldine. The Geraldines as a race had no love for the English, remembering how Lord Thomas, the son of the great Earl, known as "Silken Thomas," with his five uncles, on February 3, 1536, were hung at Tyburn as traitors of the deepest dye, because of their fierce resentment of the English domination of Erin. To be sure, Queen Elizabeth afterwards repealed the attainder and restored the title and family estates, but the Fitzgeralds, descendants

of kings (like most Irishmen), never forgave. And so the Earl, for the time being acting the part of "heavy father," forbade the marriage. He probably stamped around the stage thumping his cane. They always do. Whereupon, quite in accord with the conventions of such tales, the young people eloped. They crossed the Atlantic to America, bringing with them a young sister of the bride, our Lady Elephel.

Perhaps the Earl, in the manner of Lord Ullin, stood on the shore of the Emerald Isle, and "sore dismayed through storm and shade his child he did discover" as she embarked to cross the raging ocean.

"Come back! Come back!" he may have cried
"Across the stormy water,
And I'll forego my Irish pride
My daughter! Oh! my daughter!"

The Ullin girl only tried to cross a ferry with her Highland Chief, if you remember, yet of the noble father's piercing cries Tom Campbell says:

'Twas vain. The loud waves lashed the shore,
Return or aid preventing,
The waters wild went o'er his child
And he was left lamenting.

Fortunately, our grandmother Elephel and her sister set forth in more favorable weather, and although she may possibly have left her noble sire lamenting, the waters of the Atlantic did not go "o'er her," and she made a safe landing on the other side.

In what manner our little Irish lady was separated from her sister, and came to find a home in

the simple household of Giles Slocum in Portsmouth, the tradition sayeth not. "Irish maids" were not commonly employed in those early days, and even in later times "Irish maids" were seldom Earls' daughters. None the less, it is probable that the Lady Elephel did in fact serve in a "domestic capacity" in the household of the old people whose daughters had married and gone away.

That the youthful Eliezer should fall in love with the stranger maiden was, of course, a foregone conclusion. That the Quaker parents should be scandalized at the thought of an alliance so unequivocally "out of meeting," the little lady doubtless being a Romanist, was equally to be foreseen. The young people were sternly chided and forbidden to foregather. There are stories of this Portsmouth courtship, which have found their way down through more than two centuries, which hint at the incarceration of the maiden in the smoke-house, — not at the time, let us hope, in operation for the curing of hams or herrings, — and of the daring Quaker Romeo scaling the roof by night and prating down the chimney of love and plans to hoodwink the old folks. Possibly he did not say:

> She speaks!
> Ah! speak again, bright angel! for thou art
> As glorious to this night, being o'er my head
> As is a winged messenger of Heaven
> Unto the white upturned wondering eyes
> Of mortals, that fall back to gaze on him,
> When he bestrides the lazy-pacing clouds,
> And sails upon the bosom of the air!

Probably he did not use those precise words, yet doubtless he felt them in much the same way as did the inspired Montague. Indeed, such glowing panegyrics of the free vault of the heavens might have proved a bit irritating to the fair one imprisoned in her sepulchral and ashy dungeon. And yet, if she did not say "Eliezer, Oh! wherefore art thou, Eliezer Slocum, the Quaker!" her sentiments were unquestionably identical with those of the fair Capulet. Eliezer appears to have inherited a more practical turn of mind than the love-sick Montague, since he crawled down the chimney and rescued the maiden. Just how he managed it is not explained. The door was manifestly locked. Perhaps he boosted her up the chimney. At all events these Portsmouth lovers succeeded in arranging matters far more satisfactorily than did their prototypes of Verona. And so they were married before they were twenty and came to Dartmouth and lived happily ever afterwards.

The quarter share which Eliezer derived from old Giles he took up near his brother Peleg, farther down the Neck at a place called "Barne's Joy." He and Elephel were living there, it would seem, prior to 1684. In 1694 Eliezer and his brother Peleg are named as proprietors of Dartmouth in the confirmatory deed of Governor Bradford. Eliezer's share would have amounted to something like four hundred acres. The title to his homestead farm, however, was not confirmed to him until November 11, 1710, by the "committee appoynted by her Majestie's Justices of ye

Quarter Sessions," William Manchester, Samuel Hammond and Benjamin Crane. The farm in the layout is described as the farm on which "the said Eliezer is now living." It contained two hundred and sixty-nine acres. It is described as being "on ye west side of Paskamansett river on ye eastward side of Barnsess Joy." It seems that in addition to the rights Eliezer derived from his father he was entitled by purchase to sixty acres in the right of Edward Doty and nine acres in the right of William Bradford, old Plymouth worthies.

In what year he built the mansion house I know not. It seems probable that it was built about 1700. Subsequently, not long before Eliezer's death in 1727, he built "a new addition," an ell to the west of the main structure. By what means Eliezer acquired so ample a store of worldly goods is not readily comprehended. It is evident, however, that among the very simple Friends of his acquaintance he was considered remarkably "well to do." His house was a "mansion." He doubtless had a few silver spoons, possibly a silver tankard, and he had cash. When he died in 1727 his estate was appraised at £5790, 18s. 11d., of which £665 was personal, and this is said to have been exclusive of the gifts he made to his children before his death. This is a large sum for those days. It may be that this appraisal was in "old tenor," a somewhat inflated currency in Massachusetts prior to 1737, yet, even so, it still indicates a marvellous accumulation of wealth for a "yeoman." I regret to say that one of the

learned historians of the Old Dartmouth Historical Society is inclined to believe that your honored ancestor, Peleg Slocum, that conspicuously "honest public friend," was not only a farmer but a merchant "on the wrong side of the law," in fact, a smuggler, and that his famous shallop was not always used for errands of "religious concernment," but in a very profitable contraband trade. His inventory certainly indicates that he was somewhat mysteriously a "trader." His brother Eliezer very likely may have joined in these mercantile enterprises. Indeed, there has always clung about the old farm at Barney's Joy a flavor of slaves and smuggling.

The Lady Elephel, whose hard labor and frugality had doubtless contributed to this store of wealth, comparing herself with her neighbors may have been justified in feeling that she was "well set up." Yet there was one crisis in her life when her plain home and country fare must have seemed humble indeed in her eyes. It was all a wonderful romance, the coming of that sister who took her from her father's castle and leaving her with Giles Slocum went away to New Amsterdam with her English husband, prospered and became a lady of high fashion and degree. So remarkable in the annals of Slocum's Neck is the entry of this great lady in her coach and four, with postillions maybe, that unto this day the tale is told by the great great grandchildren of the Neckers. The progress of the coach through the sandy roads was probably sufficiently slow and majestic to permit of all the neighbors getting a

glimpse of the great personage in her silks and flounces, with bepowdered hair, and, I fondly trust, patches upon her fair cheeks, and jewels in her ears. When the ponderous coach bumped down the narrow lane and drew up before the door of the Barney's Joy house the excitement of its inmates must have been intense. As the Lady Elephel in her severely demure garb welcomed her gorgeous sister to her simple home, and they "fell into each other's arms" (at least I hope they did), I wonder did their thoughts hie back to Kildare and their father's castle in the green island of their birth? The little granddaughter Ann, who afterwards married Job Almy and was the grandmother of Anne Almy Chase, your great great grandmother, may have stood entranced by the doorstep as the gloriously bedecked lady entered and was escorted to the "great low room." Perhaps it was she, this little Ann, who told the story to her granddaughter, who in turn told it to her daughter Mary Ann Slocum, your grandfather's mother.

Eliezer Slocum died on the "eleventh day of the first month, called March, in the thirteenth year of His Majestie's King George His Reign 1726/7." By his will he gave to his beloved wife Elephel, twenty pounds per annum and all his household goods and furniture, and "one mear wch now she commonly rides together with her furniture," also "two cows wch shall be kept at the proper cost and charge of my executors," also "an Indian girl named Dorcas," under indenture,

and various other items. The will then provides as follows:

> Item. I give and bequeath to Elephel, my beloved wife, the great low room in my dwelling house, with the two bedrooms belonging, together with the chamber over it and the bedrooms belonging thereto, and the garett, and also what part of the new addition she shall choose and one-half of the cellar during her natural life. I will that my executors procure and supply Elephel, my wife, with fire wood sufficient during her natural life and whatsoever provisions and corn shall be left after my decease I give to Elephel, my wife, for her support, and also hay for support of her cattle.

He divides his farm into three parts, giving the northerly part of about one hundred acres to his son Eliezer, your ancestor, "where his dwelling house stands." This tract in more modern times has been known as the Henry Allen farm. It was there, doubtless, that the little Ann was born, and there was married to Job Almy. To his son Ebenezer he gave "that southerly part of my homestead farm on which my dwelling house now stands." This, of course, refers to the old house. The "middle part," between the northerly and southerly parts, together with stock and money and gear he gave to both sons to be equally divided. Naturally Ebenezer took the southerly portion of this middle part.

To a grandson, Benjamin Slocum, Eliezer gives £100 and a salt marsh and a fresh meadow. "And whereas Maribah Slocum, the widow of my son Benjamin, being with child, if the same prove a male child, I then give and bequeath to the same male child (as yet not born) a tract of land lying

near John Kerby's with a dwelling house and orchard thereon, and also a tract of land lying in Aarons Countrey, so called, and also one tract of land lying on the side and joining Coaksett River, and also two acres of meadow lying near Guinny Island, and also two acres of cedar swamp in Quanpoge Swamp, he the said male child paying unto his brother Benjamin £250. But if the child which is not yet born should prove a female child all the inheritance I have here given to it, being a male child, shall be given to Benjamin Slocum, the said Benjamin paying his sister £50 when she becomes eighteen years of age." He also gives £200 for "the bringing up" of these two grandchildren. You may be interested to learn that "it" proved to be a male child. The father had died about six months before Eliezer's death. In his will he made a similar provision for his unborn child. The child was born May 22, 1727, and was named John. He married Martha Tillinghast and was a highly respected and prosperous citizen of Newport, Rhode Island, leaving many descendants.

The widow Elephel lived with her son Ebenezer in the homestead for twenty-one years after her husband's death, dying in 1748, and disposing by her will of a considerable estate. A year or two later Ebenezer, desiring to remove back to Portsmouth, possibly that he might be nearer the "meetings," his wife Bathsheba (Hull) joining, conveyed his farm at Barney's Joy of two hundred and twenty acres to his cousin Peleg Slocum, the father of Williams Slocum, your great great

grandfather. The date of the deed is March 20, 1750. The consideration is two thousand pounds. This seems an amazing price to pay for a farm on Slocum's Neck. It is also much to be wondered how Peleg Slocum, who was but twenty-three years of age, was able to put up the price. To be sure he was one of three sons of his father Peleg, who was one of four sons of his father Peleg, whose estate measured in acres of land was considerable, yet two thousand pounds was "a terrible sight of money" in those days. It is hardly likely, indeed, that the transaction was on a "cash basis."

No doubt the farm at Barney's Joy was an immensely profitable one. The ground had been cleared and cultivated for nearly three-quarters of a century. The fish at the mouth of the Pascamansett were plentiful. They were caught in great quantities, landed at Deep Water Point, and placed thickly on the soil. It was a case of what is now called "intensified fertilization." The crops were doubtless many times as abundant as the cleverest Portuguese of today could raise. Then, too, the island of Cuttyhunk, at one time known as Slocum's Island, afforded good grazing for the cattle in the summer. The cattle were taken over in boats each spring, and in the autumn brought home and the increase sold. Yet admitting the advantages of this farm of two hundred acres, much of which after all was ledge, salt marsh, and sand, it is difficult to understand how Peleg Slocum had the courage to pay two thousand pounds for it in the year 1750. Its pres-

ent value is predicated solely upon its exceptional beauty of location and its charming scenic variety. It has been a favorite place of sojourn of Robert Swain Gifford, the artist, who has pictured its autumn glories on many a canvas. It is not to be supposed, however, that Peleg Slocum purchased the farm for esthetic reasons. He proved, at all events, that he knew what he was about, for he prospered abundantly and lived for many years on the old place keeping up its traditions of opulence.

Two years before Peleg purchased the Barney's Joy farm, when he was twenty-one, he married Elizabeth Brown, and they lived together in the old house forty-nine years, she dying in 1797. He lived thirteen years longer and died in 1810, aged eighty-three. They had seven children, of whom the fifth, Williams, born in 1761, was your great great grandfather.

It was in the mansion house on this farm built by Eliezer Slocum for his bride, the Lady Elephel, that your grandfather, William Wallace Crapo, was born. He remembers the old house well and his grandfather's family who dwelt there. It was substantially the same without doubt at the time when he recalls it as it was when the marvellous coach drew up before it and the two noble Fitzgeralds were reunited. It was a picturesque and pleasing structure well set. A sheltered meadow sloped downward from its southern front to the salt pond and the winding inlets of the river. From the windows one looked out over the meadow to the white sands of Deep Water Point,

and the long stretch of Allen's Beach, and, beyond, to the waters of Buzzards Bay as they merge with the ocean. The main portion of the house was of two stories with an ample garret above, the gables facing east and west. The front door, plain in design but with a certain dignity, was at what was the west end of the southern front of the original structure, but after the "new addition" in 1720 it was about a third of the way along the long facade with two windows to the west and three to the east. The entrance hall was small, with a narrow winding stairway leading to the chambers above, the huge stack chimney behind taking up far more room than the hall. To the right as one entered was the "great low room" from which led two chambers. To the left was a good sized room which in your grandfather's time was used as a "parlor" by certain members of the family. Behind the "great low room" was a still larger room, the kitchen and living room, the most interesting of the apartments. The logs in the long fireplace were always burning, since here all the family cooking was done on the coals and by pots hung to the cranes, and in the brick oven by the side. Above the fireplace was a panel some six feet by four, hewn from a single board, which today is the only relic of the structure which has been preserved. On this panel your grandfather remembers the musket and the powder horns hung ready to be seized at alarm. On the west side of the room was a huge meal chest. In the northwest corner stood the old black oak high clock with Chinese lacquer panels, which now stands in

your grandfather's house in New Bedford, and will, I trust, some day stand in yours. This clock was buried in the barn meadow with the silver and valuables packed in its ample case, when the British man-of-war Nimrod was cruising along the shore in the War of 1812. In the northeast corner was an ample pantry closet, where your grandfather and his sisters found cookies. Near the fireplace was a trap door leading to the cellar, down which your great aunt Lucy fell on a memorable occasion when she was romping about the house. Off from the kitchen was a good-sized bedroom. Behind was the covered stoop with the cheese press. Behind this there were several low shed-like additions, which gave a feeling of considerable size to the whole structure. Above there were a number of chambers, in one of which your great grandfather, Henry Howland Crapo, and his bride, a daughter of the house, lived after their marriage.

After the death of Williams Slocum, the house and part of the farm came into the possession of his son, George Slocum, who was far from carrying on the traditions of prosperity of his family, and the place quickly fell into decay. It was almost a ruin in 1887, when I visited it and made a little sketch, which you may see. In 1900 the house was torn down, and now only the cellar remains to mark the spot where Eliezer Slocum, the Quaker, and the Lady Elephel lived their lives of love and happiness two centuries ago.

Chapter III

RICHARD SCOTT

Came over 1634

Griffin

Richard Scott (Catherine Marbury)	1607 — 1680 About
Mary Scott (Christopher Holder)	About 1640 — 1665
Mary Holder (Peleg Slocum)	1661 — 1737
Peleg Slocum (Rebecca Bennett)	1692 — 1728
Peleg Slocum (Elizabeth Brown)	1727 — 1810
Williams Slocum (Anne Almy Chase)	1761 — 1834
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

RICHARD SCOTT

Richard Scott and his wife, Catherine Marbury, are among the more interesting of your comeoverers. Richard was the son of Edward and Sarah (Carter) Scott; and was born at Glensford, England, in 1607. Edward Scott was of the Scotts of Scott's Hall in Kent, who traced their lineage through John Baliol to the early Kings of Scotland. I quote from an article by Stephen F. Peckham in the New England Historical and Genealogical Register, which has furnished me with much of the information which I present to you about this comeoverer.

Richard Scott, who is designated as a "shoemaker," probably came over in the Griffin in 1634, the same ship in which came Anne Hutchinson and her sister, Catherine Marbury. It was, perhaps, on the voyage that Richard and Catherine became lovers. Governor Winthrop writes under date of November 24, 1634: "One Scott and Eliot of Ipswich was lost in their way homewards and wandered up and down six days and eat nothing. At length they were found by an Indian, being almost senseless for want of rest." Richard Scott had been admitted as a member of the Boston Church in August, 1634. He was probably a resident of Boston during the early days of the

tumultuous upheaval of that little town by his iconoclastic sister in law to be. Perhaps he was not altogether in sympathy with Anne Hutchinson's goings on. At all events, it would seem that he removed about 1636 to Rhode Island at a place called Moshasuch, near what was later Providence, in the vicinity of what has since been called Scott's Pond in Lonsdale. This was before Roger Williams organized his settlement at Providence.

The so-called "Providence Compact" was written by Richard Scott and his is the first signature to it. The other signatures are those of other neighbors at Moshasuch, most of whom subsequently became Quakers and were not included among the original proprietors of the town of Providence under Roger Williams. It was afterwards that Roger Williams obtained a grant of the lands pre-empted by Richard Scott and his friends which caused an acrimonious feud between Williams and his "loving friends and neighbors" of Moshasuch. None the less Richard Scott was admitted to the Providence purchase and was allotted a home lot next north of Roger Williams, with whom, however, he did not always live in friendly neighborliness. In 1640 the differences between the so-called "loving friends and neighbors" were patched up by an agreement arrived at by arbitration, to which Richard Scott was a party, which was known as the "Combination."

In 1637 he returned to Boston and there married Catherine Marbury. Things were getting very hot for Catherine's sister Anne and it may be that Richard felt that he should stand by his sister in

law in her trouble. He was present at her memorable trial and on March 22, 1638, testified in part as follows: "I desire to propound this one scruple, which keeps me that I cannot so freely in my spirit give way to excommunication, whether it was not better to give her a little time to consider of things that is devised against her, because she is not yet convinced of her lye, and so things is with her in distraction, and she can not recollect her thoughts." Immediately after the trial he returned to Rhode Island either voluntarily or because he was banished from the Colony with all Anne Hutchinson's friends. In 1650 Richard Scott was taxed in Providence £3 6s. 8d., a very large assessment, the largest assessment of £5 being levied on Benedict Arnold. About this time he gave up his town residence in Providence and removed to his lands at Moshasuch. He had evidently acquired a liberal competency and his holdings of real estate were considerable.

It was probably during Christopher Holder's first visit to Providence that Richard Scott and his wife were converted to Quakerism, in which faith they remained true through many disturbing experiences, as will be narrated in connection with the notes on Catherine Marbury. In 1655 Richard Scott was made a freeman. In 1666 he was a Deputy for Providence to the General Assembly. From December, 1675, to August, 1676, he and his son Richard fought in King Philip's War, he being described as a "Cornet." The son Richard was doubtless slain in battle. Another son, John, who also served, came home at the close

of the war, but soon after was shot and killed by an Indian as he was standing on his own doorstep.

I quote the following from Mr. Peckham's article: "In 1672 George Fox visited New England and preached in Newport with great acceptance, which greatly disturbed Roger Williams. In 1676 Williams published in Boston a book entitled 'George Fox digg'd out of his Burrowes,' which for scurrilous abuse has few equals, and which, when considered as the production of an apostle of liberty of conscience, is one of the most extraordinary books ever printed. In 1678 George Fox published in London 'A New England Fire-Brand Quenched, Being Something in Answer unto a Lying, Slanderous Book, Entitled George Fox Digged out of his Burrows,' " etc. George Fox had written to Richard Scott to know what manner of man Roger Williams was and Scott's reply is given in full by Fox. It is as follows:

Friend, concerning the Conservation and Carriage of this Man Roger Williams I have been his Neighbor these 38 years: I have only been Absent in the time of the Wars with the Indians, till this present. I walked with him in the Baptist Way about 3 or 4 months, but in that short time of his Standing I discerned that he must have the Ordering of all their affairs, or else there would be no Quiet Agreement amongst them. In which time he brake off from his Society. . . . That which took most with him, and was his Life, was, to get Honor amongst Men, especially amongst the Great Ones. For after his Society and he, in a Church-Way, were parted, he went to England and there he got a charter; and coming from Boston to Providence at Seaconk the Neighbors of Providence met him with fourteen Cannoes, and carried him to Providence. And the Man being hemmed in in the middle of the Cannoes, was so Elevated

and Transported out of himself, that I was condemned in my self that amongst the Rest I had been an Instrument to set him up in his Pride and Folly. And he that beforce could reprove my Wife for asking her Two Sons, why they did not pull off their Hats to him. And told her She might as well bid them pull off their Shoos as their Hats. (Though afterward She took him in the same Act, and turned his reproof upon his own Head.) And he that could not put off his Cap at Prayer in his Worship, can now put it off to every Man or Boy that pulls off his hat to him . . . . . One particular more I shall mention, which I find written in his Book concerning an Answer to John Throckmorton in this manner: To which saith he, I will not answer as George Fox answered Henry Wright's Paper with a scornful and Shameful Silence, — I am a Witness for George Fox, that I Received his Answer to it, and delivered it into Henry Wright's own hands. Yet R. W. has publisht this Lie so that to his former Lie he hath added another scornful and shameful Lie . . . .

(Signed) RICHARD SCOTT.

Richard Scott died late in 1680 or early in 1681. His oldest daughter Mary, born about 1640, married Christopher Holder, whose daughter, Mary Holder, married Peleg Slocum, a great grandfather of Williams Slocum.

Chapter IV

CATHERINE MARBURY

Came over 1634

Griffin

Catherine Maxcy (Richard Scott)	1617 — 1687
Mary Scott (Christopher Holder)	About 1649 — 1665
Mary Holder (Peleg Slocum)	1661 — 1737
Peleg Slocum (Rebecca Bennett)	1692 — 1728
Peleg Slocum (Elizabeth Brown	1727 — 1810
Williams Slocum (Anne Almy Chase)	1761 — 1834
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

CATHERINE MARBURY

There are few of your ancestors whose lineage can be definitely traced in the Peerage of England. Catherine and Anne Marbury are such. They were children of the Rev. Francis and Bridget (Dryden) Marbury. Francis Marbury was born at Grisby in the parish of Burgh-upon-Bain, in the County of Lincoln, England. He was the son of William Marbury, Esq., and Agnes, daughter of John Lenton, Esq., of Old Wynkill. An elder brother, Edward, was knighted in 1603 and served as High Sheriff of the County of Lincoln. In 1589 Francis Marbury married Bridget Dryden, the daughter of John Dryden, Esq., of Canons Ashby, Northampton, by his wife Elizabeth, daughter of Sir John Cope.

Francis Marbury was the great grandson of William Marbury and Anne Blount. Anne Blount was the sister and co-heir of Robert Blount of Grisby, and was a niece of Walter Blount, first Lord Mountjoy, by his wife Agnes, a granddaughter of Sir Thomas Hawley. Your ancestor, Sir Walter Blount, whose granddaughter Anne was the grandmother of Francis Marbury, is an ancestor worth knowing about. In 1367 he went with the Black Prince and John of Gaunt into Spain. There he married Donna Sancha de

Ayala, daughter of Diego Gomez de Toledo — so you see you descend also from the Grandees of Spain. There is much that is recorded in history about this ancestor of yours which I might tell you, but I prefer to present him through Mr. William Shakespeare. In the first scene of the first act of Henry IV he is introduced by the King as follows:

> Here is a dear and true industrious friend,
> Sir Walter Blount, new lighted from his horse,
> Stain'd with the variation of each soil
> Betwixt that Holmedon and this seat of ours;
> And he hath brought us smooth and welcome news;
> The Earl of Douglas is discomfited:
> Ten thousand bold Scots, two and twenty knights,
> Bath'd in their own blood, did Sir Walter see
> On Holmedon's plains.

Throughout the play Sir Walter appears as an honorable and trusted friend of the King. Yet what to me distinguishes him more than his loyalty to the King is his acquaintance with Falstaff. It doesn't in the least matter to us now that Falstaff was a creature of imagination and Blount a creature of fact. Sir John Falstaff is just as real a person to you and me to-day as Sir Walter Blount. And although Shakespeare created the one and God the other, Shakespeare's creation is much the more important from our present point of view. If not so picturesque as Sir John, none the less, your forebear Sir Walter, as portrayed both in history and fiction, was typical of the sturdy honesty of purpose which has distinguished the aristocracy of England as its highest exemplars of manhood. He was killed in

the battle of Shrewsbury in 1403, being mistaken for his King.

The family of Catherine Marbury's mother, Bridget Dryden, is even more interesting. She was the sister of Sir Erasmus Dryden and consequently a great aunt of the poet, John Dryden. She was born and lived in her grandfather Sir John Cope's place of Canons Ashby. It is a fine old Elizabethan manor house still standing. Through her grandfather Sir John Cope you are connected by direct descent with many noble families of England. His great grandfather, Sir William Cope, was one of the most powerful rulers of the destinies of England in the reign of Henry VII. His mother, Jane Spencer, a granddaughter of Sir Richard Empson, chief justice in Henry VII's reign, descended through many noble alliances from Robert de Despenser, who "came over" to England with William the Conqueror in 1066. The poet Spencer lived with his cousins at Canons Ashby, and it was there his love for some damsel by the unpoetic name of Cope inspired his lyrics.

Bridget Dryden's grandmother was Bridget Raleigh, the daughter of Edward Raleigh, the son of Sir Edward Raleigh, Lord of Farnborough, and Margaret, the daughter of Sir Ralph Verney. To be even collaterally related to Sir Walter Raleigh is perhaps a more satisfactory distinction than to trace one's descent through Sir Edward Raleigh's mother, Lady Jane de Grey, whose lineage makes you, to ignore your royal ancestors of England, a descendant of Clotaire I,

King of the Soissuns in 511 and of Pharaman, first Christian King of the West Franks in Gaul. This you must admit is going some. Indeed, were it worth while, which certainly it isn't, I might, doubtless, by sufficient study, connect you by kinship through Catherine and Anne Marbury with half the noble families of England, and a few royal families to boot. As a matter of fact, the chances are that should sufficient study be devoted to the lineage of certain other of your comeovering ancestors a like result would be obtained. When one gets so far back among the multitude of your English grandfathers and grandmothers there are bound to be some few among the countless many who were of noble standing. You, like most of the descendants of the early New England immigrants, descend from a vast number of the common people of old England, and likewise from some few who in one way or another descended from the gentle folks. I haven't a doubt that you have the blood of earls and dukes and princes and kings in your veins. No more have I a doubt that you have also the blood of a multitude of country bumpkins, a goodly number of poachers, a respectable number of highwaymen, and a few thieves and murderers. Many good commonplace men and women, a few exceptionally fine men and women, a few distinctly degenerate men and women, a few nobles and a few of the scum of the earth, are doubtless responsible for your existence. You are necessarily an average product of humanity. That the better tendencies of human development have happened to com-

bine in your immediate ancestry is your good fortune and not your birthright.

The Rev. Francis Marbury and his wife, Bridget Dryden, had a large family of children — twenty in fact. Francis was the rector of the parish of Alford in Lincolnshire. Here, also, lived the Hutchinsons. William Hutchinson married Anne Marbury, and John Wheelwright, the adherent of Anne Hutchinson in later days in Boston, married a sister of William Hutchinson. Nearby lived Mr. Cotton, the imperial minister of Boston in New England. Francis Marbury later removed to London and had various preferments. It is probable that your ancestress Catherine, who was much younger than Anne, was born in London, since her birth is not recorded at Alford. There are several interesting facts known about Francis Marbury, who was a strict Church of England adherent. To repeat them here, I fear, will stretch your forebearing attention to the breaking point.

Anne Marbury Hutchinson became deeply involved with the Puritanical doctrines of her brother in law, and it is not to be wondered that the family determined to come to New England. Why they brought with them the young Catherine we may not know. The Hutchinsons, Catherine with them, came over in the Griffin, which reached Boston late in the year 1634. What is of more interest to you, Richard Scott was also a passenger. During the long passage over he came to know Catherine Marbury, and later he wooed and married her.

Catherine Marbury doubtless lived with her sister Anne, and necessarily became intimately connected with all the phases of the Antinomian controversy. Whether she was a loyal sympathizer with her sister we cannot know. If so, she was unquestionably a valiant partisan, since in later years she proved that she had the fire of enthusiasm as a champion for conscience's sake. It may be, however, that Catherine Marbury was not altogether in sympathy with her intellectually more ambitious sister. Her character and her temperament certainly were far different from Anne's. In later years, when they were both living in Rhode Island, there seems to have been little association between them. Anne Hutchinson, I fancy, even from a sister's point of view, may have been a somewhat impossible sort of person to agree with.

Catherine's absorbing interest in the last days of the tragic trial of her sister was very probably centered in her lover, Richard Scott, to whom she was married in 1637. As soon as the awful sentence of excommunication and banishment against Anne Hutchinson had been dramatically pronounced by Governor Winthrop in November, 1637, Catherine and her husband went to their future home at Moshasuch, near Providence. On January 16, 1638, Winthrop writes: "At Providence things grow still worse, for a sister of Mrs. Hutchinson, the wife of one Scott, being infected with anabaptistry, and going last year to live in Providence, Mr. Williams was taken, or rather emboldened, by her to make open profession

thereof, and accordingly was rebaptized by one Holyman, a poor man late of Salem." Probably Governor Winthrop was misinformed about Catherine Scott's influence over Roger Williams. As Mr. Peckham, in his admirable article on Richard Scott, remarks, Catherine Scott and Roger Williams never could get along together in peace. Williams on two occasions had her arrested with other wives of his neighbors for conduct of which he did not approve. There is no doubt, however, that Catherine Scott was unsettled in her religious convictions and might be properly designated by Winthrop as infected with "Anabaptistry." Whether she was ever converted to the "Baptist" doctrines of Roger Williams, a very different matter, may be questioned.

It was in 1656, when she was about thirty-nine years old, that Catherine Scott received the true light from George Fox through Christopher Holder, of which she ever afterwards was a valiant torch-bearer. Two years later she, with her daughters, journeyed to Boston, to comfort Holder at the time of his trial. Bishop in his "New England Judged by the Spirit of the Lord," thus tells the story:

> And Katherine Scott of the Town of Providence, in the jurisdiction of Rhode Island, a mother of many children, one that hath lived with her Husband, of Unblameable Conversation, and a Grave, Sober Ancient Woman, and of Good Breeding, as to the Outward as Men account, coming to see the Execution of said Three as aforesaid (Christopher Holder, John Copeland, and John Rouse) all single young men, their ears cut off the 7th of the 7th month 1658 by order of John

Endicott, Gov.; and she saying upon their doing it privately that it was evident they were going to act the Works of Darkness, or else they would have brought them forth Publickly, and have declared their offence, that others may hear and fear, ye committed her to Prison and gave her Ten Cruel Stripes with a three fold corded knotted whip, with that Cruelty in the Execution, as to others, on the second Day of the 8th month 1658. Tho' ye confessed when ye had her before you, that for ought ye knew, she had been of Unblameable Conversation; and tho' some of you knew her Father, and called him "Mr." Marbury, and that she had been well bred (as among Men) and had so lived, and that was the mother of many children, yet ye whipp'd her for all that, and moreover told her that ye were likely to have a law to Hang her, if she came thither again. To which she answered: "If God call us, Wo be to us if we come not. And I question not but he whom we love, will make us not to count our Lives dear unto ourselves for the sake of his Name." To which your Governor, John Endicott, replied, — "And we shall be as ready to take away from you your lives as ye shall be to lay them down!" How wicked the Expression let the Reader judge.

Catherine Scott was in no way chastened by her whipping with the triple knotted cord and returned to Providence with her daughters still championing Christopher Holder. In the spring of 1660 she, with her daughter Mary, went to England with Holder, where the young people were married. In the fall she returned. In a letter written September 8, 1660, from Roger Williams to Governor John Winthrop, the Second, of Connecticut, he says: "Sir, my neighbor, Mrs. Scott is come from England and what the whip at Boston could not do, converse with friends in England, and their arguments have in a great measure drawn her from the Quakers and wholly

from their meetings." This was doubtless one of those "scornful and shameful Lies" of Roger Williams which Richard Scott so scathingly denounced to George Fox. Williams had doubtless heard the gossip about Catherine Scott's visits to her aristocratic relatives in England who were, of course, orthodox Church of England people, and fabricated from his own imagination the story of her back-sliding from Quakerism. There is no reason whatever to suppose that Catherine Scott ever receded one jot from her strong adherence to the views of George Fox. After her husband's death in 1680, she went to Newport to the home of her son in law, Christopher Holder. She was probably present at the wedding in Newport of her granddaughter Mary Holder to Peleg Slocum, about 1680. She died in Newport May 2, 1687, as is recorded in the records of the monthly meetings of Friends. She was a "veray parfit gentel lady," to paraphrase Chaucer, and her descendants may well be far more proud of her earnest, upright, loyal character than of her heraldic lineage.

Chapter V

CHRISTOPHER HOLDER

Came over 1656

Speedwell

Christopher Holder (Mary Scott)	1631 — 1688
Mary Holder (Peleg Slocum)	1661 — 1737
Peleg Slocum (Rebecca Bennett)	1692 — 1728
Peleg Slocum (Elizabeth Brown)	1727 — 1810
Williams Slocum (Anne Almy Chase)	1761 — 1834
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

CHRISTOPHER HOLDER

Christopher Holder is, next to Anne Hutchinson, your most distinguished comeovering ancestor. This is no mean distinction. Most of the comeoverers from whom you paternally descend were martyrs for conscience sake. There is hardly an adventurer, save for the work of Christ, to whom you can hark back. There were few fortune seekers among your forebears. They were not pioneers intent on bettering their material circumstances, but seekers after religious freedom. To be sure, for the most part, their idea of religious freedom was simply the escape from interference on the part of established authority with their peculiar doctrinal notions. As soon as they established communities across the seas in which their notions became ascendant, they became more intolerant in enforcing compliance to their especial brand of "ism" than the most intolerant of their former oppressors. Such, however, was not the case of the followers of George Fox in derision called Quakers. No class of heretics were ever more persistently down-trodden, yet, when, after much patient sufferings of outrageous ills, they obtained the freedom which they sought and became a leading sect in several New England communities, they persecuted not in their turn. The

founder, and in some way the leading martyr of the Friends in this country, was Christopher Holder. Whether he ever grasped the idea of full religious freedom may be doubted. That he was one of the foremost champions of that idea cannot be doubted.

Christopher Holder was born in Winterbourne, Gloucestershire, about nine miles from Bristol, in 1631. His ancestry has not been definitely determined. He was doubtless of the Holders of Holderness. He was unquestionably a man of high education and refinement and of independent fortune. It is possible that he was a younger brother of William Holder, a churchman and author of much celebrity in his day, who married a sister of Sir Christopher Wren. It has even been suggested that Christopher Holder may have received his Christian name from his connection with the Wrens. Like William Penn, a young man of education, wealth, and distinguished family, Christopher Holder became deeply interested in the teachings of George Fox and devoted his life and his fortune to spreading the doctrines of the Friends.

In 1656, with eight other Friends, he sailed on the Speedwell from London, arriving in Boston on the twenty-seventh of June. The company was arrested before they could land. A special council was called by the Governor, and the boxes and chests of the "Quakers" were ordered searched for "erroneous books and hellish pamphlets." As a result of the personal examination of these heretical prisoners, they were banished

from the Colony and committed to prison pending their departure. For eleven weeks Christopher Holder and his friends were kept in a foul prison, their personal belongings being appropriated by the gaoler for his fees, and at length in August they were forcibly put on board the Speedwell and deported to England. To their grief they had enjoyed no opportunity to spread the light in New England. None the less, they were determined to do so. With the assistance of Robert Fowler of Holderness, who for the purpose built a ship which he called the Woodhouse, Christopher Holder and other Friends sailed again for America in August, 1657.

The log of the voyage of the Woodhouse, written by Robert Fowler and endorsed by George Fox, has been preserved. It is certainly a curious log from a navigator's point of view. The mariners depended on special divine messages, in movings of the Spirit, and in visions, to set their course. On the last day of the fifth month, 1657, they made land at Long Island "for contrary to the expectations of the pilot," the daily "drawing," that is to say, the advice of the Lord given at the daily meetings, had been to keep to the southward "until the evening before we made land and then the word was 'There is a lion in the way' unto which we gave obedience, and soon after the middle of the day there was a drawing to meet together before our usual time, and it was said that we may look abroad in the evening, and as we sat waiting on the Lord they discovered land . . . Espying a creek our advice was to

enter there, but the will of man (in the pilot) resisted, but in that state we had learned to be content." "And the word came to Christopher Holder 'You are in the road to Long Island.' "

Some of the Friends went ashore at New Amsterdam to spread the faith, but Christopher Holder and his faithful co-worker, John Copeland, determined to continue in the Woodhouse towards Boston. They stopped at Providence and thence went to Marthas Vineyard. Bishop thus tells the story: "For they having been at Martius Vineyard (a place between Rhode Island and Plimouth Colony) and speaking there a few words after their Priest Maho had ended in their meeting House, they were both thrust out by the constable, and delivered the next day by the Governor and Constable to an Indian, to be carried in a small cannoo to the main Land, over a sea nine miles broad (dangerous to pass over) having first took the Money from them to pay the Indian, who taking the custody of them, showed himself more Huspitable (as did the rest of the Indians) and supplied them freely with all necessities according to what the Indians had during the space of those three days they stayed there waiting for a calm season, and refused to take any consideration; he who had them in custody, saying, 'That they were Strangers and Jehovah taught him to love Strangers.' (Learn of the Heathen, Ye, who pretend yourselves Christians.) An opportunity presenting they set them on shore on the mainland, where they were soon set upon." On foot through the pathless woods they made

their way to Sandwich, where they found receptive listeners. To avoid the surveillance of the authorities their meetings were held in a picturesque glen in the woods which has since been known as "Christopher's Hollow." Here was organized the first Friends' Meeting in New England. Soon Christopher and his companions aspired to carry their tidings to Plymouth, but were met with vigorous resistance by the government and arrested as "ranters and dangerous persons." They were banished from the Colony on threat of being "whipped as vagabonds" if they returned. Rhode Island gave them a refuge for a time, and the report of their successful proselyting there was a subject of much disturbance to Governor Endicott of Massachusetts.

In the early summer of 1657 Christopher Holder started for the Massachusetts Bay Colony, making converts at each stopping place, and reached Salem on the fifteenth of July. It was the custom of the orthodox churches after the minister had done preaching to permit any member of the congregation, or any gifted person present, to speak for the edification of those who were gathered together for worship. It was this custom which enabled Christopher Holder during his proselyting work to get the ears of the people. It was in the first church of Salem, on July 21, that Holder attempting to speak was furiously attacked, seized by the hair and a glove forced into his mouth. He was arrested and the next day, in Boston, was examined by Deputy Governor Bellingham, and afterwards brought before Gov-

ernor Endicott, who ordered that Holder and Samuel Shattuck, who had befriended him, receive thirty lashes each. The sentence was executed on Boston Common by the common hangman, who used a three corded knotted whip, and to make sure of his blows "measured the ground and fetched his strokes with great strength and advantage." Judge Sewall says that so horrible was the sight of the streaming blood that "one woman fell as dead." Holder and Shattuck were then taken to the jail and for three days were denied food or drink. They remained in jail without bedding, in a dismal damp cell for some nine weeks. It was during this incarceration that Christopher Holder and John Copeland, who was with him, composed their famous "Declaration of Faith." This and another pamphlet which Holder succeeded in issuing aroused the Governor to the utmost fury, and summoning them before him he told them they deserved to be hanged, and that he wished the law permitted him to hang them. He ordered that they be whipped twice a week in jail, thirty lashes at first and then by a successive progression each week. On this occasion Christopher Holder received three hundred and fifty-seven lashes, each drawing blood. This excessive persecution aroused sentiments of repugnance among the more liberal Puritans and Governor Endicott found it advisable to cease the torture and, if possible, get rid of the "dangerous villains, devil-driven creatures" as Cotton Mather called them. On September 24 the Governor ordered their release, summoning them before him and

sentencing them to banishment after reading to them a law which had been passed during their imprisonment providing that any person who proclaimed the doctrines of the Quakers should have "their tongues bored through with a hot iron and be kept at the house of correction close to work till they be sent away at their own charge."

Holder returned to England and thence went to the Barbadoes, where Quakerism was making considerable headway. From there, as he wrote George Fox, he embarked for Rhode Island in 1658 by way of Bermuda. John Copeland, who had remained in America, joined him at Newport, and together they again went to Sandwich, where they were promptly arrested and carried to Barnstable, where "being tied to an old Post they had Thirty Three cruel stripes laid upon them with a new tormenting whip, with three cords and knots at the ends, made by the marshal." (Barlow.) The marshal then "had them back to Sandwich," and the next day they were deported to Rhode Island, where Christopher sought refuge with his staunch friends, Richard and Catherine Scott. After recovering from his scourging in June, 1658, Holder with Copeland set forth once again to carry their gospel to Boston. They were arrested in Dedham and brought to Boston, and at once carried to the house of Governor Endicott, who issued an order that their ears be cut off. This order the Court of Assistants confirmed. The sentence was executed on July 17, Christopher Holder, John Copeland and John Rouse each having their right ears amputated by the

hangman and being confined in jail for nine weeks, being beaten twice a week with the knotted cord. During this imprisonment a law was passed for the banishment of Quakers upon pain of death.

After his release Christopher Holder carried the gospel into Virginia and Maryland and early in 1658 returned to Rhode Island and prepared again to testify in Boston. He well knew that this meant death. On this pilgrimage he had William Robinson as a companion, and with them went Patience Scott, the eleven year old daughter of Richard and Catherine Scott. Holder was arrested in Boston and jailed, as also was his young protege, Patience Scott. George Bishop afterwards wrote about the examination by the magistrates of the little daughter of Richard Scott: "And some of you confessed that ye had many children and that they had been educated, and that it were well if they could say half as much for God as she could for the Devil." The Court hesitated to enforce the death penalty and sentenced Holder again to banishment under pain of death. He refused to go and travelled for some time in Northern Massachusetts, until in August he was again arrested in Boston. There were some seventeen Friends together in Boston jail at this time and their adherents flocked to Boston to render such support as might be possible.

It was during this confinement that Christopher Holder experienced the romance of his life. Three young women came from Rhode Island "under a feeling of religious constraint" to give succor and sympathy to the imprisoned Friends. One was

Mary Dyer, who was afterwards hung on Boston Common. One was Hope Clifton, who afterwards became Christopher Holder's second wife. The other was Mary Scott, the daughter of Richard Scott and Catherine Marbury. These girls succeeded in getting into the prison and visiting Christopher Holder. For this offence they were apprehended and cast into the same prison, which was probably exactly what they planned. It was doubtless during this joint imprisonment of two months that Christopher Holder and Mary Scott found that they loved each other.

When they were released the men prisoners were given fifteen stripes each and the older women ten, for which they were stripped in the public street and beaten before the mob. Both Hope Clifton and Mary Scott were only admonished by the Governor. Christopher Holder was again relieved from the death penalty and banished from the Colony. He went to England to appeal to Cromwell that the laws of England be observed in New England. Several friends accompanied him and among them his betrothed, Mary Scott, and her mother. They were married at Olveston, near Bristol, in England, on the twelfth day of the sixth month, called August, in the year 1660. The register of their marriage is in Somerset House, London. Without question they lived, as they promised in their compact, "in mutual love and fellowship in the faith till by death they were separated."

Christopher Holder and his friend George Fox soon obtained from Charles II on his restoration

full pardons for their persecuted friends in America, and a total change of policy in the treatment of Quakers. This was a bitter pill to swallow for Governor Endicott and the Boston hierarchy. When Christopher and his wife returned to America, which they soon did, they found a very different condition of life awaiting them. They lived in Providence and later in Newport. During the five years of their married life Christopher travelled about the country preaching the gospel of the Friends. He evidently was possessed of estates in England which yielded him an ample income, and in Newport he was taxed £2 6s. 1d. in 1680, a large tax. It is probable that his wife Mary when she did not accompany him on his missions had a comfortable home in Newport where she nursed the babies and enjoyed the companionship of congenial neighbors, free from any manner of persecution for her religious beliefs. She died October 17, 1665, and the following year Christopher Holder married Hope Clifton, her companion in the escapade in Boston when the two girls were jailed for visiting him.

During the remainder of his life Christopher Holder, "The Mutilated," as he was called, unremittingly pursued his calling of an evangel. In 1672 he was with George Fox in New York. In 1676 he with George Fox was with Nathaniel Sylvester at his manor house on Shelter Island and conducted meetings on Long Island. In 1682 he was in England, where he was imprisoned for refusing to take the oath of allegiance. For more than four years he was confined in prison, being

at length pardoned on the accession of James II. He did not return to America again. He lived at Puddimore in the County of Somerset, and died at his old home at Ircott in the parish of Almondsbury June 13, 1688, and lies buried at Hazewell.

Mary Holder, the daughter of Christopher Holder and Mary Scott, was born September 16, 1661, in Newport. She married Peleg Slocum of Portsmouth, later of Dartmouth, that "honest publick Friend" when she was nineteen years old, before her father went on his last voyage across the Atlantic. She brought to her husband as her dowry the island of Patience in Narragansett Bay. Her grandfather, Richard Scott, had presented this island to his daughter Mary when she married Christopher Holder, and in 1675 gave a confirmatory deed to her heirs Mary and Elizabeth. At the request of Peleg Slocum, Roger Williams on January 6, 1682, further confirmed the title to Mary Slocum and her sister Elizabeth. Elizabeth subsequently died without issue.

Mary Holder was a profitable helpmeet to her husband, and at her home the women's meetings of Dartmouth began in 1699. She bore her husband ten children, of whom the fifth, Peleg, was a grandfather of Williams Slocum. She died in 1737 in Newport at the home of her daughter, Content Easton, and was buried in the Friends' new burying place at Newport by the side of her son Giles Slocum.

Chapter VI

JOSEPH NICHOLSON

Came over prior to 1658

Joseph Nicholson (Jane ———)	— 1693
Jane Nicholson (——— ———)	1669 — 1723
William Brown (Hannah Earle)	1696 — 1739
Elizabeth Brown (Peleg Slocum)	1727 — 1797
Williams Slocum (Anne Almy Chase)	1761 — 1834
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JOSEPH NICHOLSON

The story of your ancestor Joseph Nicholson is a continuation of the tale of the persecutions of the Quakers. Mr. Austin, in his admirable book on Rhode Island families, states that Joseph Nicholson was the son of Edmund Nicholson of Marblehead. I am somewhat doubtful as to whether this is so, and yet I have no evidence which warrants me in denying the statement. If it be true, your ancestor began his life of persecution at an early age. Bishop in his New England Judged, tells this story, which he addresses to the magistrates of Boston: "And to this, let me add a cruel Tragedy of a Woman of Marblehead near Salem and her two sons, Elizabeth Nicholson and Christopher and Joseph, whom you without ground charged with the Death of Edmund Nicholson her Husband and their Father, who was found dead in the Sea; you having received Information from some wicked Spirits (like yourselves) that the People did shew Love sometimes to the People of the Lord, whom you call Cursed Quakers, your Rage soon grew high against them, and unto your Butcher's Cub at Boston you soon had them all three; and from Prison you had them to the Bar to try them for their Lives; but notwithstanding all your cunning and subtile Malice, to

destroy the Mother and her Children at once, yet ye were not able; notwithstanding you fined her a great Sum (which, in behalf of the Court, your Secretary, Rawson, was willing to take in good fish, and Salter for Dyet and Lodging in Barrels of Mackerel, so devouring the Widow's house) and her two sons to stand under the Gallows certain hours with Ropes about their necks and to be whipped in your market place which was performed with many bloody lashes; at which the young men being not appaled, old Wilson standing by, said 'Ah! Cursed Generation!' And at Salem they were ordered to be whipped also, where Michelson, the marshal (a bloody spirited Man) came to see it executed, where it was so mercilessly done that one of the young men sunk down, or dyed away under the Torture of his cruel suffering, whose body they raised up again and Life came to him. This was near about the time of your Murthering William Leddra." This fixes the date as in the early part of 1658.

The bloody spirited minions of the "Butcher's Cub" evidently also came near "murthering" Joseph Nicholson, and it may well be that he deemed it wise to leave the jurisdiction of Massachusetts soon after. There is one record of him in 1659 at Salem, when he "protested" about something. I find in Besse's Collection of the Sufferings of the People called Quakers in England that in 1659 a Joseph Nicholson was imprisoned in Newgate with one hundred and eighty other Friends by Richard Brown, Lord Mayor of London. If this is your ancestor, he must have

soon returned to New England with his wife Jane, whom he perhaps married in England, in the latter part of the same year. In a letter which he wrote from prison in Boston, in February, 1660, he says, "upon the 7th of the First month, I was called forth before the court at Boston, and when I came, John Endicott bade me take off my hat, and after some words about that, he asked me what I came into the country for. . . . He then asked me where I came from. I told him from Cumberland where I formerly lived." It is this statement of your ancestor's that he formerly lived in Cumberland which has caused me to doubt his identity with the Joseph who was the son of Edmund Nicholson of Marblehead, and yet the facts are not irreconcilable. In his letter Joseph Nicholson further describes the examination of Governor Endicott: "The Governor said What would I follow when I had my liberty? I told him labor with my hands the thing that was honest as formerly I had done if the Lord called me thereto. He said, would I not go a-preaching? I told him if I had a word from the Lord to speak wherever I came I might speak it."

The account of his imprisonment and experiences in Boston in 1660, as told by himself, is a soberly written narrative. Bishop makes rather more of a story out of it in his indictment of the magistrates of Boston. He says "Joseph Nicholson and his Wife came to sojourn amongst ye, as they in right might, on as good Terms as you came hither first to inhabit; but instead thereof were committed to Prison and banished upon Pain

of Death against whom you had nothing, yet so ye did unto them, though she was great with child, that she could not go forth of Prison till the last day limited by you. After which day ye sent for them and apprehended them at Salem, whither they went, and his wife there fell in Travel and he was not suffered to stay to see how it might happen to his wife but had to Boston. On the way he was met with an Order, sent by your Deputy Governor Richard Bellington; and thither he was had and Committed and his wife with him, after she was delivered, and after ye had Condemned Mary Dyer the second time to death, even that very day in which she was Executed, ye had them both before you again to see if the Terror thereof could have frightened them. But the Power of the Lord in them was above you all, and they feared not you, nor your threats of putting them to death."

Joseph Nicholson, in his letter to Margaret Fell, fully confirms this story. In reference to the second arrest at Salem, he says "then came two constables and took us both and carried us to prison. As we passed along the street we met the gaoler who said I was come again to see if the gallows would hold me." From a letter written in September, 1660, from one of the Quakers in jail, it appears that Joseph Nicholson was very desirous of returning to England and that the Court was quite willing he should do so. "A boat was pressed to carry him on board the ship at Nantasket but the Master of the ship refused to carry him, and he came to Boston again and went

before the Governor and desired to have prison room or some other private house to be in till there was another opportunity to go." It was, doubtless, during this somewhat voluntary residence in prison that he wrote The Standard of the Lord lifted up in New England. The only extract from this treatise which I have read is one of rather un-Quaker-like vituperation against the magistrates. Bishop cites it as a "prophecy" which was fulfilled. The quotation is too long to introduce here, but I will give a few sentences that you may appreciate the ability of your ancestor in dealing with the English language: "When they that caused them to be put to Death shall howle and lament; for their Day of Sorrows is coming on, for the Innocent Blood cries aloud for Vengeance upon them who put them to Death. Your Enchantments and Laws which you have hatched out of Hell shall be broken. And the People in scorn by you called Cursed Quakers shall inhabit amongst you, and you shall be broken to pieces. The Lord hath said it and he will shortly bring it to pass." After all you may pardon your ancestor for these very un-Friendly utterances, since surely his provocation was heavy.

Not being able to find a ship which would take them home, Joseph Nicholson and his wife and young baby sought refuge in the Plymouth Colony. Let Bishop tell the story: "So ye set them at liberty who departed your jurisdiction in the Will of God; and to Plimouth Patent they went . . . (another Habitation of Cruelty)

and demanded to sojourn in that jurisdiction, but there they could not be admitted, the same Spirit ruling in Plimouth as in Boston, and so the Magistrates told them that if they had turned them away at Boston they would have nothing to do with them. (How exactly do they write after your Copy!) And his wife they threatened to whip. So they passed away in the Moving of the Lord to Rhode Island."

A letter from Joseph Nicholson to Margaret Fell "from Rhode Island the 10th of the fifth month 1660" is as follows:

M. F. — We have found the Lord a God at hand and although our lives were not dear unto us, yet He hath delivered us out of the hands of bloodthirsty men. We put our lives in our hands for the honor of the truth, and through the power of God we have them as yet. Although we pressed much to have our liberty to go as we came, yet could not, but are banished again. How it will be ordered afterward, if they let not their law fall, as it is broken, we know not; for if the Lord call us again to go, there we must go, and whether we live or die it will be well. His powerful presence was much with us in Boston. We found much favor in the sight of most people of that town. The Power of God sounded aloud many times into their streets, which made some of them leave their meetings and come about the prison which was a sore torment to some of them. I think I shall pass towards Shelter Island ere long and some places that way where I have not yet been, and for ought we know at present, Jane may remain here awhile. Boston people were glad at our departure, for there were not many, I believe, would have had us to have been put to death. We are well in the Lord. I was a prisoner in Boston about six months and my wife a prisoner eighteen weeks. Thy friend in the Truth, Joseph Nicholson.

From Rhode Island Joseph Nicholson and his family went to Connecticut. Bishop says "And Joseph Nicholson and his wife (who went thither from Rhode Island, being moved of the Lord, to place their sojourning upon all the colonies) and the Commissioners of the Four United Colonies were also there, and Dan Denison in particular, who denied them." Joseph and his wife and the baby at length succeeded in re-crossing the Atlantic, but it was for them a case of falling out of the frying pan into the fire. I find in Besse's Sufferings in the County of Kent in 1660 a list of the Quaker prisoners at Dover Castle, among whom was "Joseph Nicholson who was just landed at Deal from New England and was imprisoned there for refusing to swear." The account which Besse gives of this imprisonment is truly harrowing. He calls it "barbarous;" he might have called it "filthy." Your ancestor, writing from Dover Castle, says "If the Lord make way for my liberty from these bonds shortly, I shall pass to Virginia in the Friends' ship and so to New England again, but which way Jane will go, or how it is with her, I can not say."

It would seem that it was by way of Virginia that Joseph Nicholson and his wife next came to New England. On the "tenth day of the last month 1663" he wrote the following letter to George Fox from the Barbadoes:

G. F. Dearly and well beloved in the Lord my love is to thee. I should be glad to hear from thee if it might be. I received a letter from thee in New England, written to Christopher Holder and me, wherein

I was refreshed. I wrote to thee from Virginia about the last first month, and since then I have been in New England about eight months. I passed through most parts of the English inhabitants and also the Dutch. I sounded the mighty day of the Lord which is coming upon them, through most towns, and also was at many of their public worship houses. I was prisoner one night amongst the Dutch at New Amsterdam. I have been prisoner several times at Boston, but it was not long, but I was whipt away. I have received eighty stripes at Boston, and some other of the towns; their cruelty was very great towards me and others. But over all we were carried with courage and boldness, thanks be to God! We gave our backs to the smiter, and walked after the cart with boldness, and were glad in our hearts in their greatest rage. . . . I came to this Island about twenty days ago from Rhode Island . . .

It was during the next year, 1664, that Joseph Nicholson and his wife Jane with others were "cruelly whipped through Salem, Boston and Dedham." "Thus ran your cruelty from Dover to Salem, and from Salem to Boston, and that way; and now it thwarts the Country again and to Piscataqua River it posteth from Boston, as it had from thence to Piscataqua, almost the two ends of your jurisdiction. On the great Island in the River aforesaid, it seems, Joseph Nicholson and John Liddal, crying out against the Drunkards and the Swearers, they were almost struck down with a piece of Wood by Pembleton's Man, the Ruler of that place . . . . who ordered them whipped at a Cart's-tail at Strawberrybank by John Pickering the Constable."

It is evident that from time to time during these stirring experiences Joseph Nicholson and his wife Jane had some quiet intervals at Ports-

mouth in Rhode Island. I find mention of him in the Portsmouth records as early as 1664, when he is associated with Christopher Holder as an executor of the will of Alice Courtland. Bishop tells of Jane coming from Rhode Island in March, 1665, in company with some Quakers "to your bloody Boston," where they were arrested. It is probable that at least as early as 1669 Joseph and Jane were settled in Portsmouth in their own home. In that year their daughter Jane, your many times great grandmother, was born. It is probable that thereafter they often went forth to the southern colonies and the Barbadoes, and now and again to England, to carry the word of George Fox. From 1675, however, for a period of about ten years, Joseph Nicholson and his wife seem to have been quite constantly in Newport and in Portsmouth. He was "propounded" to be a freeman in 1675, and was actually admitted in 1677. In 1680 he went to the Barbadoes. In 1682, 1684, and 1685 he was a Deputy for Portsmouth to the Colonial Assembly. There are various records of his civic activities during this period. It would seem that Jane Nicholson, his wife, was in England in 1684, as there is a record of her persecution there in Westmoreland County. Joseph Nicholson died on the ship Elizabeth, going from the Barbadoes to London, in June, 1693. His will, dated in April, 1693, and proved in Portsmouth, September 29, 1693, names his daughter Jane, who was then twenty-four years old, his executrix, and leaves to her £100, and one-half of the rest and residue of his property. James

Bowden, in his History of the Society of Friends in America, says that Jane Nicholson, the wife of Joseph, died in Settle, Yorkshire, England, in 1712. In view of several inaccuracies in Bowden's account of the Nicholsons, I am not at all certain that he is correct about the time and place of Jane's death.

There can be no doubt that Joseph and Jane Nicholson were earnest and persistent purveyors of the "Truth." Perhaps, however, had they not been "moved of the Lord to place their sojourning upon all the colonies" and had devoted themselves somewhat more to the care and upbringing of their children, your ancestress, Jane, their daughter, would not have committed the indiscretion of placing the only bar sinister on your escutcheon. To be sure, it was after her father's death and when she was twenty-seven years old, presumably an age of discretion, that, being unmarried, she gave birth, in April, 1696, to a son, your several times great grandfather, who was called William Brown. Naturally the records are silent as to the paternity of this ancestor of yours. It may have been one Tobias Brown, the grandson of old Nicholas Brown, one of the original settlers of Portsmouth in 1639. At all events, Tobias was the only young man by the name of Brown whom I discovered as living at Portsmouth about the time of Jane's mishap.

Jane Nicholson lived always in Portsmouth. She died December 14, 1723, aged fifty-four. In her will she describes herself as a "spinster" and bequeaths her property "to my son William

Brown, so called." William Brown lived in Portsmouth and prospered. He was a mariner and a merchant, and had interests in Newport, where he may have lived for a time. He was honored with the title of "Esquire." In 1719 he married Hannah Earle of Dartmouth, who died May 2, 1731, and on December 10, 1734, he married Rebeckah Lawton of Portsmouth. He had seven children, one of whom he named Nicholson Brown. His fourth child, Elizabeth, born April 19, 1727, who married Peleg Slocum, was the mother of Williams Slocum. William Brown's will was executed January 27, 1738, he being then "intended with God's permission on a voyage to sea." He left a large estate valued at £3,325 6s. 7d., including numerous slaves. To his daughter Elizabeth, your great great great grandmother, he left "£300 in current bills of public credit of the Colony of Rhode Island and Providence Plantations, my silver beaker marked J N, with my negro girl Peg." Elizabeth's uncle, Barnabas Earle of Dartmouth, was appointed her guardian after her father's death, and she came to Dartmouth to live, and met Peleg Slocum "in meeting."

Chapter VII

RALPH EARLE

Came over 1634

Ralph Earle (Joan Savage)	1606 — 1678
Ralph Earle (Dorcas Sprague)	— 1716
Ralph Earle (Dorcas Dillingham)	1660 — 1718
Hannah Earle (William Brown)	1701 — 1731
Elizabeth Brown (Peleg Slocum)	1727 — 1797
Williams Slocum (Anne Almy Chase)	1761 — 1834
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

Ralph Earle (Joan Savage)	1606 — 1678
William Earle (Mary Walker)	— 1715
Mary Earle (John Borden)	1655 — 1734
Amey Borden (Benjamin Chase)	1678 — 1716
Nathan Chase (Elizabeth Shaw)	1704 —
Benjamin Chase (Mary Almy)	1747 —
Anne Almy Chase (Williams Slocum)	1775 — 1864
Mary Ann Slocum (Henry H. Crapo)	1805 — 1875
William W. Crapo (Sarah Davis Tappan)	1830 —
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

RALPH EARLE

Ralph Earle was born in 1606. He is thought to have come from Exeter and crossed in 1634. He was an original settler of Portsmouth, admitted as an inhabitant of Aquidneck in 1638. He was a signer of the compact on the first page of the Portsmouth town records. He took the freeman's oath in 1639. In 1640 he agreed to sell the town "sawn boards," which indicates perhaps that he had a mill. In August, 1647, "Ralph Erle is Chosen to Ceepe an Inne to sell beer & wine & to intertayn strangers." In July, 1650, this liquor license was transferred to a new location to which Ralph Earle had moved. It may be that this new location was one which Henry Peran conveyed to him in March, 1650. It was "upon the south side of the head of the Mill Swamp and bounded upon Newport path." If so, the inn was not long established there, since Ralph sold this estate to Thomas Lawton in 1653. Yet in 1655 he was again licensed to keep a house of entertainment and to set out a "convenient" sign in a "perspicuous" place.

Ralph Earle was the town's Treasurer in 1649 and for several years subsequently. He served the town in several other capacities and his name is of frequent occurrence in the records. He died

in 1678. His will, of which his friend John Tripp was the overseer, after providing for his widow, leaves two-thirds of his real estate to his son Ralph, and one-third to his grandson Ralph, the son of his son William. That his son William, being alive, was cut off with a shilling is probably due to the fact that he had already provided for him. Indeed, in April, 1655, he conveyed to him a homestead in Portsmouth near John Tripp's.

Ralph Earle had married in England Joan Savage, who outlived him. Concerning her we learn something from that delightful diarist, Judge Samuel Sewall, of whom you will hear much in connection with your Newbury ancestry. Judge Sewall had been holding court in Bristol, and on adjournment took an excursion to Point Judith. He writes under date of September 14, 1699, "The wind was so high that could not get over the ferry" (Bristol Ferry). "Dined at Howland's. Lodged at Mr. Wilkins. Friday 15th Mr. Newton and I rode to Newport. See aged Joan Savage (now Earl) by the way. Her husband Ralph Earl was born 1606 and his wife was ten or eleven years older than he. So she is esteemed to be one hundred and five years old. Pass over the ferry to Narragansett," etc.

Ralph Earle, the second, was probably born before his father came to Portsmouth, i. e. prior to 1638. He was admitted as a freeman of the town in 1658. About this time he married Dorcas, the daughter of Francis Sprague of Duxbury. Francis Sprague was one of the original thirty-four purchasers of Dartmouth, and in 1659 he

conveyed to his "son in law Ralph Earl of Rhode Island one-half of his share," and in the confirmatory deed of Governor Bradford, Ralph Earle is named as a proprietor of Dartmouth. I think, however, that it is not likely that he removed to Dartmouth for some years. In 1667 Ralph Earle of Portsmouth, joined Captain Sanford's troop of horse, and afterwards himself became the Captain. It is surely more likely that this warlike Ralph was Ralph, the second, who would have been about thirty years old, rather than Ralph, the first, who was over sixty.

Francis Sprague, the father of Dorcas who married Ralph Earle, came over in the Ann in 1623 with his wife Lydia and one child. It was of this ship's company that Morton tells us that the new comers "Seeing the low and poor condition of those that were before them, were much daunted and discouraged." Governor Bradford says "the best dish we could present them with is a lobster or a piece of fish without bread or anything else but a cup of fair spring water; and the long continuance of this diet, with our labors abroad has somewhat abated the freshness of our complexion; but God gives us health." Francis Sprague may have been daunted and discouraged, yet none the less he took hold of the problem of self support in good earnest, and in 1633 was taxed eighteen shillings, a considerable tax. In the division of the cattle in 1627 Francis Sprague shared in the sixth lot. "To this lot fell the lesser of the black cowes came at first in the Anne which they must keep the biggest of the two steers.

Also this lot has two shee goats." It is to be hoped that the little Dorcas obtained at least her father's thirteenth share of the milk of the lesser cowe and the two shee goats.

Francis Sprague removed to Duxbury prior to 1637. He lived by the shore between Captains Hill and Bluefish River. It is said of him that he was of an "ardent temperament and great independence of mind." That he was a "grave and sober" person is clearly indicated since he was permitted to sell spirituous liquors, since it was to "grave and sober" persons only that this privilege was granted. None the less, in 1641 he was before the Court for selling wine contrary to the orders of the Court. He was living in Duxbury in 1666, and died probably a few years thereafter when his son took up his business of keeping an ordinary. One wonders how Ralph Earle of Portsmouth, who so far as we may know had no relation with the Pilgrims at Plymouth, happened to meet and woo and win a Duxbury girl. To be sure they were both "ordinary" children.

At least as early as 1688 Ralph Earle and his wife Dorcas Sprague were living in Dartmouth, since in that year and the years following he so describes himself in conveyances of land in Dartmouth to his sons. His homestead farm of some four hundred acres was on the westerly side of the Apponegansett River, extending westerly beyond the Tucker Road on both sides of the road from the head of Apponegansett to Macomber's Corner, or Slocum's Corner as it was known in

earlier days. He evidently had allotted to him as a part of his share of Dartmouth the island of Cuttyhunk. In conveying one half of this island to his son Ralph in 1688 he describes it as "the westernmost island called Elizabeth Island." In 1693 in conveying a quarter of the island to his son William he describes it as the island called by the Indians "Pocatahunka being the westernmost island." We hear of him in connection with his neighbor John Russell in the troublous times of the Indian war.

Ralph the third, the son of Ralph, the son of Ralph, was born about 1660 and died in 1718 leaving an estate of £1,862. At one time he lived on the island of Cuttyhunk, afterwards selling his interest to his brother William. He married Dorcas Dillingham, who outlived him twenty-four years. Hannah, the daughter of this third Ralph and his wife Dorcas, married William Brown and was the grandmother of Williams Slocum.

William Earle the son of the first Ralph was probably younger than his brother Ralph. He remained in Portsmouth. He was admitted a freeman on the same day in 1658 as his brother Ralph. In 1665 he became associated with William Cory in erecting and operating a wind-mill for the town's use. As an "inducement" the town offered to give the partners certain land. The mill was built and operated by Earle and Cory for some years. The history of this quasi-public enterprise is rather complicated and occupies considerable space in the town records. Numerous transfers and retransfers of land be-

tween the town and Earle and Cory and Cory's widow were necessary to straighten out the involvements, but in the end it seems to have been satisfactorily adjusted.

William Earle had interests in Dartmouth independent of those of his son Ralph who had settled there. That this William Earle ever lived in Dartmouth I think unlikely. Since Ralph the second had a son Ralph and a son William, and William the son of the first Ralph had a son Ralph and a son William, and since all of these Ralphs and Williams had sons named Ralph and William, it is not easy to distinguish their identity from the records. It seems clear, at all events, that William the son of the first Ralph was living in Portsmouth in 1691, in which year the town meeting was held at his dwelling house. In 1704 and 1706 he was a Deputy from Portsmouth to the General Assembly. In 1715 he died.

William Earle had married Mary, the daughter of John and Katherine Walker. John Walker's name is not appended to the civic compact of Portsmouth, but at the meeting at which it was executed on April 30, 1639, "for the helpe and ease of publique business and affaires," he was chosen one of a committee of five to act as the town government. In 1639 he was allotted one hundred acres of land. His name appears in the town records in 1644 in reference to a grant of land to his son in law, James Sand. His will is dated March 18, 1647, and it would seem likely that he died soon afterwards, although the will was not recorded until 1671 in connection with

his widow's will. Both wills make it evident that there were but two children, a daughter Sarah, who married James Sands, and a daughter Mary who subsequently married William Earle.

It is from Mary Earle, the daughter of William Earle and Mary Walker, who married John Borden, that you trace your descent through Anne Almy Chase.

Chapter VIII

EDWARD DILLINGHAM

Came over 1632 (?)

EDWARD DELLINGHAM —1667
[illegible] ———.

HENRY DELLINGHAM 1627 —
Hannah Perry.

DOUGLAS DELLINGHAM 1662 — 1742
Ralph Earle.

HANNAH EARLE 1701 — 1731
William Brown.

ELIZABETH BROWN 1727 — 1797
Peleg Slocum.

WILLIAM SLOCUM 1761 — 1834
(Anne Almy Chase)

MARY ANN SLOCUM 1805 — 1875
(Henry H. Crapo)

WILLIAM W. CRAPO 1830 —
(Sarah Davis Tappan)

STANFORD T. CRAPO 1865 —
(Emma Morley)

WILLIAM WALLACE CRAPO 1895 —

EDWARD DILLINGHAM

It seems reasonably well established that Edward Dillingham was the son of Henry Dillingham, Rector for many years in Queen Elizabeth's time of the parish of Caftesbach, Leicestershire. That Henry Dillingham was of the gentry is indicated by the fact that he was the patron of the benefice and in 1626 presented a priest. Edward Dillingham, who is always described as a "gentleman," and who also "bore arms," lived at Bittesby, Leicestershire, on "Watling Street." He probably came over soon after the establishment of the Massachusetts Bay Colony. He had some capital and brought money entrusted to him by friends to invest. The first record of him which I have found is in 1636, when he was a witness in a civil case in Salem. He lived in Saugus (Lynn) and was one of the ten original purchasers of Sandwich in 1637 and doubtless went thither at the origin of the settlement. His wife died in 1656. He was among those who embraced the teachings of Christopher Holder and in 1657 he was arrested and fined for entertaining Quakers. He died in 1667. His descendants have always been people of some distinction on the Cape. His son, Henry, born in England in 1627, married Hannah Perry. He lived in Sandwich.

Dorcas, the daughter of Henry Dillingham and Hannah Perry, who married Ralph Earle, was a great grandmother of Williams Slocum.

Chapter IX

WILLIAMS SLOCUM

WILLIAMS SLOCUM

Peleg Slocum, the son of Peleg, the son of Peleg, the son of Giles, at the time of his death in 1810 left two sons and three daughters. One daughter, Rebecca, had married George Folger of Nantucket, and it was for her that her brother Williams Slocum asked that his granddaughter, your great aunt Rebecca Folger Crapo (Durant) be named. One son Caleb was married and probably was not then living at home. All the others lived together in the Barney's Joy homestead. At the time of his father's death Williams Slocum was forty-nine years old. He had married rather late in life some seven years before and had three children then alive of whom your great grandmother, Mary Ann Crapo, was the oldest. It was thus a large household that occupied the old house of which I have told you. Hannah Slocum, the oldest sister of Williams, then about fifty-six years old, was an invalid, and her father in his will, written in 1801, after bequeathing to her his "great bible and one feather bed, bedstead, cord, and furniture that she commonly sleeps upon free and clear at her own disposal," provided as follows: "And my will is that my two sons, Williams and Caleb shall provide for my said daughter Hannah all things necessary for her comfortable

support in sickness and health at all times and also to provide for her all suitable apparel doctors and nurses when needed and to carefully help her to meetings when and where it shall appear reasonable." Towards his daughters, Mehitable, who died before her father, and Deborah, who was the widow of Philip Howland, he was equally thoughtful. In addition to considerable bequests of money, horses, cows, stabling, etc., he provides that they shall have "the great room and the two bedrooms adjoining it and the chamber rooms above them . . . also the privilege of the kitchen to do their work and oven to bake in . . . one-sixth of the orchard or profits . . . one-half of the garden . . . one-quarter of the cellar . . . a privilege to the wells," etc., etc. "I also order my sons to provide and bring to the door firewood of suitable length sufficient for one fire yearly; also to keep one hog for them with their own hogs the year round; and that my two said daughters have the privilege of riding the chaise when convenient and to be helped to it by my said sons and that it be kept in good repair." Deborah alone was left to ride in the chaise.

To Williams, his son, he gave "my house clock a free and clear gift to him." This is the tall clock which two years later was buried in the meadow with the silver and valuables and is now in the possession of your grandfather. In the clock was doubtless buried a silver tankard which he gave his daughter Mehitable, providing that "if my son or sons shall lay any claim or right to

the silver tankard by virtue of Hannah Slocum, then they shall pay unto their sister Mehitable seventy dollars equally between them in lieu thereof." I know not what has become of the silver tankard, but as Mehitable died before her father, doubtless it came into possession of one of the brothers. To each of his grandsons, Peleg Slocum Folger and Peleg Slocum Howland, he left a "two year colt of a midling value." To his sons Williams and Caleb he left his farm and the rest and residue of his estate, which was an ample one.

Caleb was a man of some prominence in the community. He represented Dartmouth in the Great and General Court of Massachusetts in 1809. He engaged quite extensively in shipping and at one time was successful. Soon after his father's death, however, he became financially embarrassed and finally insolvent, involving his brother Williams through indorsements in the loss of much of his inheritance. In 1812 Caleb released to Williams all his interest in the homestead farm and moved to LeRoysville in New York State.

Williams Slocum was somewhat handicapped by the financial losses sustained through his brother, yet he managed to carry on the old farm at Barney's Joy and live in the comfortable way in which his predecessors had lived. Two negro slaves, then free, were his faithful servitors, about whom your great aunts had an interesting story which I regret I have not preserved. In 1774 the Friends meeting of Dartmouth had required Peleg

Slocum and several others to free their slaves. In Williams Slocum's time the family still had a coach, and doubtless also the chaise in which Deborah was to be permitted to ride. Williams Slocum had many dealings with his neighbors and with merchants in New Bedford. I had at one time a mass of documents relating to his affairs, which came into the possession of your great grandfather, Henry H. Crapo, who settled his estate. The considerable number of promissory notes for small amounts which he took and gave indicate how largely business was done without the use of cash by an interchange of evidences of credit in the form of notes. There must still be, in a package in my desk, a hundred or more of these notes ranging from one hundred dollars to one or two dollars. The promissory notes given and the memoranda of notes received represented deferred payments for sheep, hogs, firewood and other farm products, and purchases of household supplies, etc. Williams Slocum's estate amounted to nearly fifteen thousand dollars according to the inventory. The elaborate and careful work of your great grandfather Henry H. Crapo, as evidenced by the papers preserved in connection with this estate, furnishes one among a thousand other instances of his painstaking exactness.

The only personal recollection of Williams Slocum which I can give you is that of your grandfather who when a child about four years old was taken by his mother down to Barney's Joy to visit the old folks. He remembers his grandfather as a short, stout little gentleman,

very asthmatic, with knee breeches and silver shoe buckles, who took him by the hand and toddled down with him into the vegetable garden and showed him a gigantic squash which was evidently a keen delight to the old gentleman. A few months after this visit of his grandson Williams Slocum died, January 23, 1834. He is buried in the little enclosed graveyard by the road-side as you drive down from Tucker Allen's place, and when last I was there the purple blooms of the myrtle carpeted the ground. If you should stand by the iron gate of this enclosed plot, which is now or will be in part your real estate in fee, you would view the wonderfully beautiful scene in which your Slocum ancestors lived from the time of Eliezer and the Lady Elephel until, not many years ago, the race on the old farm went ignominiously out.

Of Williams Slocum's youngest daughter, Jane Brown Slocum, I would like to tell you, if you can bear with the reminiscences of a still not very aged old fellow. "Aunt Jane" was a distinct feature in the youthful lives of your father and myself. She was not more than sixty years old, probably, when first I remember her, and yet she seemed to me then a very old lady, quite as old as she did thirty years later when I used to call on her and hear her tell again the tales of her girlhood at Barney's Joy. Aunt Jane had a way of turning up at our house with her goatskin trunk (it had a convex top studded with brass nails and she promised to give it to me, but I never got it) at inconvenient times. Her idea of making a

visit to one's relatives was to do so when one felt like it. I think she must have been a little "nut brown maid" when she was young, she was certainly a little nut brown old maid when I knew her. She looked amazingly like her older sister, my grandmother, but as I recall the sisters, Aunt Jane had much more vivacity. In fact she told me so many yarns about the lively days of her youth that I looked upon her as distinctly a sporty person. She used to tell me about the mare she rode when she was a girl, and it was a very wonderful mare indeed and she had many hair raising escapades with her. She used to tell me of the dances she went to, and yet she never explained why one of the young sparks did not mate her as she most surely deserved.

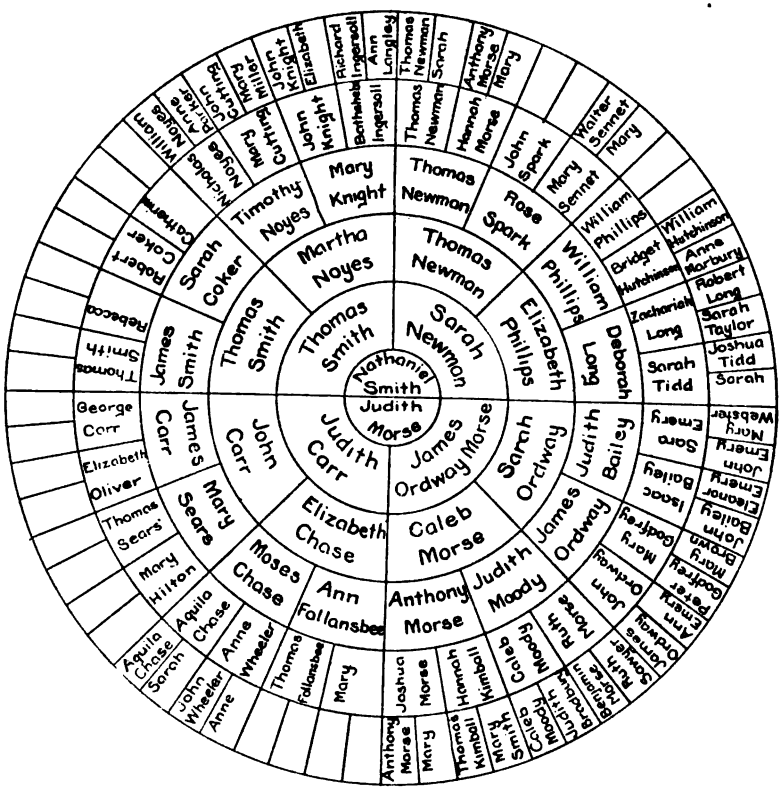
My mother used to have Aunt Jane on her mind to some extent, and so we frequently drove out to Bakertown where she lived. She possessed a little white telescope of a house on the east side of the road, half way between the Gulf Road and Holder Brownell's Corner. Sometimes we carried her a bonnet. She was rather keen on gay bonnets although she professed to be a Friend. She lived quite alone and fended for herself. On one occasion when we called on her we heard a mysterious muffled wailing in the sitting-room, and seeking the explanation were informed that the cat had fallen between the studding and couldn't get out — but would probably soon be dead. The situation seemed to my mother to demand action of some kind, but Aunt Jane said that to get the cat out was a man's work and she

hadn't any man and didn't propose to call one in. If you could have had the privilege of knowing your grandmother, you could have no doubt that the cat was extricated before she left the house.

When Aunt Jane became rather too old to fend for herself, she went to live with her niece, Aeria Baker, the daughter of George Slocum, in Russell's Mills, where her brother Benjamin, an old bachelor who hunted rabbits all his life, also lived. The little house stood behind dense spruce trees, which have long since disappeared, on the road near the turning which leads to the old forge. Here your father's faithful old nurse, Margaret Sullivan, herself an old woman then, undertook the care of his great aunt. It was no easy job I fancy. Aunt Jane was never a docile person. In this dwelling at Russell's Mills I used to call occasionally on Aunt Jane after my mother's death. She was nearly ninety then, yet she always responded to the understanding between us that she was a true sport. She died after several days of unconsciousness. A few hours before her death, however, she called in a clear voice the signal to her girlhood's friend across the Pascamansett River at Barney's Joy. She had told me the story of how when a young girl she used to slip away from home in the evening and row across the river to see her bosom friend. This friend of hers had been dead for more than three quarters of a century. Do you suppose she heard the call? That singularly clear and youthful call as it was described to me, could it have found the receptive intelligence which unconsciously it sought?

PART V

ANCESTORS
OF
SARAH MORSE SMITH


Nathaniel Smith
Judith Morse
Thomas Smith
Sarah Newman
Judith Carr
James Ordway Morse
Martha Noyes
Thomas Newman
Elizabeth Chase
Caleb Morse
Mary Knight
Rose Spark
Ann Fallansbee
Anthony Morse
Timothy Noyes
Elizabeth Phillips
Moses Chase
Judith Maody
Sarah Coker
William Phillips
Mary Seare
James Ordway
Thomas Smith
Deborah Long
John Carr
Sarah Ordway
James Smith
Judith Bailey
James Carr
Sarah Emery
Thomas Seare
Isaac Bailey
Aquila Chase
John Bailey
Anne Wheeler
Mary Goodrey
Thomas Follansbee
Ann Emery
Mary Follansbee
Peter Ordway
Joshua Morse
Ruth Moore
Hannah Kimball
John Moore
Caleb Moody
Ruth Bridgham
Mary Smith
Judith Bridgham
Thomas Kimball
Mary Morse
Anthony Morse

Chapter I

NICHOLAS NOYES

Came over 1634

Mary and John

Nicholas Noyes (Mary Cutting)	1615 — 1701
Timothy Noyes (Mary Knight)	1655 — 1718
Martha Noyes (Thomas Smith)	1697 —
Thomas Smith (Sarah Newman)	1723 — 1758
Nathaniel Smith (Judith Morse)	1752 — 1790
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

NICHOLAS NOYES

Nicholas Noyes was a younger son of the Rev. William Noyes, rector of Cholderton, Wilts, a little hamlet about eleven miles from Salisbury. The father of the Rev. William Noyes was probably Robert Noyes. The name Noyes, originally Noye, is Norman. There was a William Noyes of Erchfort who was assessed for a subsidy of £80 in the fourteenth year of Henry VIII. He died in 1557. One of his sons was a member of Parliament from Lain, the township in which Cholderton is located. Another son, Robert, purchased the manor of Kings Hatherdene, Berks. Whether the Rev. William Noyes of Cholderton was of kin to these people of his name and locality is merely a matter of speculation.

William Noyes was born in 1568. He matriculated at Oxford November 15, 1588, and graduated B. A. May 31, 1592. He was instituted as rector of Cholderton in 1602. He died intestate before April 30, 1622, at which date an inventory of his estate was taken. He had married in 1595 Anne Parker, a sister (probably) of the Rev. Robert Parker, whom Cotton Mather calls "one of the greatest scholars in the English nation, and in some sort the father of all non-conformists of our day." Anne Parker Noyes died 1657,

being buried at Cholderton. In her will she mentions her sons James and Nicholas "now in New England."

The eldest son of William and Anne Parker Noyes was Ephraim, born in 1596. He married a Parnell and lived at Orcheston, Saint Mary, dying in 1659. Their second son was the Rev. Nathan Noyes, who matriculated at Lincoln College, Oxford, May, 1615, and graduated B. A. October, 1616. In 1622 he succeeded his father as the rector of Cholderton. Their third son, the Rev. James Noyes, was born in 1608. He matriculated at Brasenose College, Oxford, August 22, 1627, but seems not to have graduated. With his cousin, the Rev. Thomas Parker, he taught school at Newbury, England. Nicholas, the fourth son, was your ancestor. He was born in 1615-16, and was therefore only eighteen years old when with his brother James, and cousin Thomas Parker, and several other of your ancestors, he sailed on the ship Mary and John for New England.

The ship was detained in the River Thames by an order of the Privy Council, February 14, 1633–4, and all the passengers were required to take the following oath, which I quote in full as a specimen of pure and vigorous English:

> I do swear before the Almighty and ever living God, that I will beare all faithful allegiance to my true and undoubted Soveraigne Lord King Charles, who is Lawful King of this Island and all other of his dominions by sea and by land, by the law of God and man and by lawful succession, and that I will most constantly and cheerfully even to the utmost hazard of my life and fortune, oppose all seditions, rebellions, con-

spiracies, covenants, and treasons whatsoever against his Majesties Crowne and Dignity or Person raysed or sett up under what pretence of religion or colour soever, and if it shall come veyled under pretence of religion I hould it most abominable before God and Man. And this oath I take voluntarily, under the faith of a good Christian and loyall subject, without any equivocation or mental reservation whatsoever, from which I hold no power on earth can absolve me in any part.

So far as this oath related to the allegiance of a subject to his King it is probable that this band of non-conformists could at that time take it without "equivocation or mental reservation," although I fancy had these men tarried in England for the space of ten years longer they would have been found at Marston Moor and Naseby under the leadership of Oliver Cromwell. To the further order of the Council, however, to the effect that "prayers as contained in the Book of Common Prayer, established by the Church of England, be said daily at the usual hours of morning and evening prayers, and that all persons on board be caused to be present at the same," I doubt if they submitted with good grace. The motive which caused these zealous seekers of freedom to leave their comfortable homes in England and embark on the hazardous voyage across the seas, and the still more hazardous life in the wilderness, was a spiritual one. They sought simply the opportunity to worship God in the manner which they firmly believed was His holy ordinance. Thomas Parker, their leader, and his beloved friend and co-worker, James Noyes, were conspicuous exemplars of that high zeal for religious

freedom which was the fundamental cause of the settlement of New England. · Your ancestor, Nicholas Noyes, was a sturdy, healthy, active lad, to whom probably the questions at issue between the established church and the non-conformists were not of vital personal importance, yet as a loyal comrade of his brother and his cousin he followed them to the new country and was ever their earnest friend and warm supporter.

The company who came on the Mary and John landed at the mouth of the Mystic River and stopped a while at Medford, and thence removed to Ipswich, which was then called Agawam. There they abode until the spring of 1635, and albeit they had doubtless achieved their desire to worship God according to the dictates of their consciences, they suffered the appalling hardships and privations of ill equipped pioneers in a wild and practically uninhabited wilderness. It is fortunate that among the religious enthusiasts who immigrated to New England there were some practical men of affairs who had the commercial instinct. There was a small society of gentlemen of non-conformist views in Wiltshire, England, among whom were Sir Richard Saltonstall, Henry Sewall, Richard and Stephen Dummer and others, who organized a company for the purpose of stock raising in New England. After looking over the ground they determined to start a plantation not far from Agawam at a place on the Quascacumquem River, or, as it has been called since, the Parker River. They induced many of the comeoverers by the Mary and John to join in this

settlement under the spiritual leadership of Thomas Parker and James Noyes. The first boat load of these pioneers who came from Agawam through Plum Island Sound landed on the north shore of Parker River, a little below where the bridge crosses the river, in May, 1635. It was your lusty ancestor, Nicholas Noyes, who first leaped ashore from the boats and entered the territory of Newbury as a settler.

The difficulties and dangers of this little settlement by the Parker River were many, but the settlers were undaunted. "Here and there along the winding river they appropriated the few clear spots where the Indians had formerly planted corn, and took possession of the neighboring salt marshes where the growing crop of salt grass promised an abundant harvest." The infant settlement was named Newbury in compliment to Thomas Parker, their "minister," and James Noyes, their "teacher," because it was at Newbury in England that these two men formed the strong friendship which ever held them together as loyal and affectionate brothers. Thomas Parker never married and always lived with James Noyes, who later built the "old Noyes house" which still stands and is still occupied by his descendants.

The place of the settlement was at what is now known as the "lower green." Here they built a meeting-house and at first the dwellings were clustered about it. As the community increased in numbers the available farming lands were taken up and the settlement became scattered. About

1642 the question of moving the meeting-house began to be agitated and was the subject of a prolonged and bitter controversy in the community and church. Indeed the history of the community is the history of the church. In this controversy all of your Newbury ancestors took an active part. Nicholas Noyes was naturally on the side of the ministry in favor of moving. Edmund Greenleaf and Henry Sewall were bitterly opposed and petitioned the General Court to put a stop to the proceedings. Their application was not successful and they removed in high dudgeon from the town, Greenleaf to Boston, and Sewall to Rowley. After much discussion and dissension it was finally determined at "a town meeting of the eight men," January 2, 1646, that in order to "settle the disturbances that yet remayne about the planting and settling the meeting house, and that all men may cheerfully goe on to improve their lands at the new towne" the meeting-house be located and set up before October next "in or upon the knowle of upland by Abraham Toppan's barn."

The removal of the meeting-house to the "new towne," which in the whirligig of time is now known as "Oldtown," may have tended to the formation of two opposing factions in the church which took opposite sides in the protracted ecclesiastical controversy for which the church of Newbury was famous in the history of New England Congregationalism. The question was one of church government rather than of doctrine. It was, moreover, a theoretical question rather than

a practical one. As a matter of fact the deeply respected minister of the church, Thomas Parker, and his friend, James Noyes, the teacher, Johnson in his Wonder Working Providence tells us, "carried it very lovingly toward their people, permitting them to assist in admitting of persons into the church society, and in church censure, so long as they acted regularly, but in case of maladministration they assumed the power wholly to themselves." A large number of the members of the congregation, however, demanded as a right what the pastor and teacher "lovingly permitted" as a favor, and asserted that the church in its corporate capacity had a right, and was consequently under a sacred obligation, to manage its own affairs, and not be under the domination of the clergy.

This controversy which was based on no actual grievance, being simply a question of theoretic government, reached a crisis in 1669. The civil authorities were appealed to. A series of presentments were made to the Courts at Ipswich and Salem. Petitions to the General Court at Boston, and a most violent rumpus all round ensued. The records of these legal proceedings and of the lengthy petitions and counter petitions to the General Court give the history of this controversy with great fullness. Most of your Newbury ancestors were on one side or the other of the dispute. The General Court in 1671 rendered a decision which was intended to be final in favor of the clerical party, and the revolutionists in the church were fined. At this time there were

exactly forty-one male church members enrolled on each side of the question, so that the congregation of the church was evenly divided. Such was not the case, however, in regard to your ancestors, the large majority of whom were of the revolutionary party. The following of your ancestors were of the clerical party: Nicholas Noyes, John Knight, Tristram Coffin, Henry Sewall and James Smith, five in all. The following were of the revolutionary party: John Emery, Sen., John Emery, Jr., Thomas Brown, Anthony Morse, Abraham Toppan, William Moody, Caleb Moody, James Ordway, John Bailey and Robert Coker, ten in all. The controversy was not in fact settled by the decision of the Court and continued with more or less acrimony during the life of Mr. Parker, after whose death it was gradually dropped since the growing democratic spirit of the times made it evident that it was the People, with a big P, who were destined to rule both in Church and State.

Nicholas Noyes became one of the influential men of the settlement at Newbury. In 1638 "Deacon Nicholas Noyes and Deacon Tristram Coffin" were chosen Overseers of the Poor. In 1645 he was granted a house lot at the "new towne," where he built a house. In 1646 he was one of the "town-men." In 1652 he was the School Committee. Between 1654 and 1681 he was nearly every year chosen as the civil Magistrate "to end small causes." He represented Newbury as Deputy to the General Court at Boston in 1660, 1679, 1680, 1681. He died November 23, 1701,

aged eighty-six years. He left a considerable estate for those days, his personal property being inventoried at £1531 and his real estate at £1160.

Nicholas Noyes married Mary Cutting, a daughter (probably) of Captain John Cutting, who came from London and at first settled in Charlestown, later removing to Newbury about 1642, where in 1648 he bought a house of John Allen. He was a ship master, sailing from Boston, and is said to have crossed the Atlantic thirteen times. He was a man of much humor and many stories are told of his peculiarities which afforded much diversion to himself and others. Governor Winthrop in 1637 mentions Captain Cutting's ship and tells of a Pequod whom the Governor had given to him to take to England. In 1651 he was directed by the town of Charlestown to carry "Harry's" wife to London and "if her friends do not pay, the town to pay, if Harry pays him not."

Mary Cutting Noyes, the wife of Nicholas, was on September 27, 1653, presented to the court for wearing a silk hood and scarf, which was a crime under the sumptuary laws of the time which regulated female costume, but upon proof that her husband was worth above two hundred pounds she was cleared of her presentment. These laws regulating the details of costume are often very amusing, but on the subject of periwigs it is evident that our ancestors became seriously in earnest. The subject of periwigs was at one time a burning one. One distinguished anti-periwigger went so far to say that the affliction of the second Indian war was brought upon the people of New

England "as a judgment and testimony of God against the wearing of periwigs."

Nicholas Noyes and Mary Cutting had thirteen children, of whom the eighth, Timothy, who is your ancestor, was born June 23, 1655. When he was twenty-one years old, in 1676, he served in King Philip's War, and "helped drive the enemy out of the Narragansett country." He does not appear to have held public office and his name does not often appear in the records. He must, however, have been a prudent man of affairs since when he died his estate inventoried £510 of personal and £809 of realty, and he had already provided for his children during his lifetime. Timothy Noyes married in 1681 Mary Knight, the daughter of John Knight, and had several children, of whom Martha, your ancestress, married Thomas Smith, the great grandfather of Sarah Morse Smith.

In the old town graveyard his tombstone with its quaint inscription still stands:

Mr. Timothy Noyes
Died August ye 21
1718 & in ye 63d yeare
of his age
Good Timothy in
His Youthful Days
He lived much
Unto God Prays
When Age came one
He and his wife
They lived a holy
& A Pious life
Therefor you children
Whos nams are Noyes
Make Jesus Christ
Your ondly Choyes.

Chapter II

THOMAS SMITH

Came over 1635

James

Thomas Smith (Rebecca ————)	—1666
Lieut. James Smith (Sarah Coker)	1645—1690
Thomas Smith (Martha Noyes)	1673—1760
Thomas Smith (Sarah Newman)	1723—1758
Nathaniel Smith (Judith Morse)	1752—1790
Sarah Morse Smith (Aaron Davis)	1780—1869
Serena Davis (George Tappan)	1808—1896
Sarah Davis Tappan (William W. Crapo)	1831—1893
Stanford T. Crapo (Emma Morley)	1865—
William Wallace Crapo	1895—

THOMAS SMITH

Thomas Smith came from Romsey in Hamshire, whence came several of your Newbury ancestors. He came over in 1635 in the ship James. He went first to Ipswich in 1635 and lived there three years, removing to Newbury in 1638. In the first layout of lots in the original settlement at Parker's River in 1635 he was assigned lot number five "by the east gutter." Whether he ever availed himself of this lot for a dwelling I know not. He settled on Crane Neck where the farm which he started has remained in the possession of his descendants to this day. In 1639 he joined the Rev. Stephen Bachelor and founded Winicowett, now Hampton, but remained there only a short time, returning to Newbury. His wife Rebecca came over with him. It would seem that they were young people and without children when they first came across the seas. Their oldest son, Thomas, was born in 1636, and was drowned by falling into a clay-pit on his way to school, December 6, 1648, as more fully appears in the note on your ancestor Anthony Morse, who was held responsible for the accident. Their youngest son, Thomas, was born July 7, 1654, and was killed by the Indians in 1675 at Bloody Brook. This was the second Indian war, due, if you re-

member, to the wearing of periwigs. A considerable company of the young men of Essex County under Captain Lathrop volunteered to go to the assistance of the English forces in the Connecticut River Valley to protect the wheat being threshed at Deerfield and convoy its carriage to Hadley. Journeying with the wheat they stopped to gather grapes which hung in clusters by the side of the narrow road and were surprised by a band of Indians in ambush who poured upon them a murderous fire. Of the eighty men in the company not more than seven or eight escaped. John Toppan, the son of Jacob and the brother of Abraham, your ancestors, was wounded in the shoulder, but succeeded in concealing himself in a dry water course by drawing grass and weeds over his body, and although the Indians on several occasions stepped almost over him he was not discovered. Mrs. Emery in her Recollections of a Nonagenarian tells us that John Toppan brought home to Newbury the sword of Thomas Smith, who was a Sergeant, and two hundred years later, in 1875, this sword was borne by a descendant, Edward Smith, of Newburyport, at the duo-centennial celebration of the Massacre at Bloody Brook, it being the sole memento of that cruel fray.

Thomas Smith, Senior, is often mentioned in the early records of Newbury. He was a prosperous farmer and had a large family. He died April 26, 1666. It is from James, the fourth child of Thomas and Rebecca Smith, that you are descended. James was born September 10, 1645. When he was twenty-one on July 26, 1667, he mar-

ried Sarah Coker, the daughter of Robert Coker. Robert Coker was one of the company who came over with Mr. Parker and Mr. Noyes in the ship Mary and John in 1633-4. The records of the Court at Ipswich in 1641 indicate that he was rather a gay young man. He seems to have finally settled down and taken unto himself a wife by the name of Catherine. He held various offices in Newbury and died Nov. 19, 1690. His son, Joseph, married Sarah Hawthorne of Salem, a daughter of William Hawthorne, the ancestor of Nathaniel Hawthorne.

James Smith probably served in the Indian wars. He was a Lieutenant in the disastrous attack on Quebec in 1690. He was in command of one of the companies which left Nantasket August 9, 1690, under the generalship of Sir William Phips. Winsor in his Narrative and Critical History of America says: "With a bluff and coarse adventurer for a general, with a Cape Cod militiaman in John Walley as his lieutenant, with a motley force of twenty-two hundred men crowded in thirty-two extemporized war-ships, and with a scant supply of ammunition" they sailed. Frontenac was well prepared for the attack. After some ineffectual bombarding, and some rather futile fighting on land, Phips withdrew his fleet from Quebec and ignominiously sailed back to Boston. At the mouth of the Saint Lawrence the fleet encountered a storm and the vessel on which was your many times great grandfather, Lieutenant James Smith, was wrecked, and he was drowned off Cape Breton, near Anti-

costi, on "Friday night the last of October, 1690."

The Smiths of Newbury seem to have been warlike people, since several of the descendants of Thomas the first, and of Lieutenant James, were renowned for military prowess. With reference to Thomas, the third son of Lieutenant James Smith and Sarah Coker, I find no military reference. It is from him that you descend. He was born March 9, 1673, and married Martha Noyes, daughter of Mr. Timothy Noyes. Of his personal history I know nothing save that he was a communicant of Saint Paul's Church in Newburyport and was buried in the church-yard.

Thomas Smith, Junior, the son of Thomas Smith and Martha Noyes, was born in 1723. He was a sailmaker. It would seem that he did other odd jobs, since I find that he was paid £12 18s. in 1746 for work on the bell at Saint Paul's Church, which Lord Timothy Dexter gave. He married Sarah Newman, the daughter of Thomas Newman. Of his personal history I know little. It is probable that he had no especial success in his short life of thirty-five years. He died September 28, 1758, and was buried in Saint Paul's church-yard, and when the present Saint Anne's Chapel was built, his tombstone being in the way, the Wardens ruthlessly disposed of it and erected over his bones the incongruous Gothic edifice which swears at the dignified colonial church of Bishop Bass.

The children of Thomas Smith, Junior, and Sarah Newman were Leonard, Nathaniel, Mary, Sarah, and Martha. As I shall have occasion to

speak of the descendants of several of their children in connection with your great great grandmother, Sarah, who was a daughter of Nathaniel, I will here give a brief account of them.

Leonard, the eldest, was successful in business and became "one of the merchant princes" of Newburyport. He married Sarah Peabody, of an old Essex family. She was the aunt of George Peabody, the London banker and philanthropist. Mrs. Emery in her Reminiscences has much to say about the Peabodys and their connections. The following extract may perhaps interest you: "Sophronia Peabody accompanied her Uncle Leonard Smith to the dedication" of the Old South Church. "Mr. Smith had purchased the upper corner pew on the side towards Green Street and to accommodate his large family" (he had twelve children) "two pews had been let into one. Yet this double pew was so crowded that Fronie and her cousin Sophy Smith were perched on the window seat where they vastly enjoyed the scene." At least seven of Leonard Smith's children were baptized at Saint Paul's, and I am therefore led to suppose that it must have been his wife, Sarah, who joined her sister in law, Mrs. General Peabody, in being "inclined to the more Calvinistic preaching at the Old South," which led to the double pew.

Mary was adopted by General John Peabody, an uncle of George Peabody, and the father of "Fronie." He was a man of great wealth at one time. Mary married, first Thomas Merrill of Portland, Maine, and second John Mussey, of

Portland, the father of "Old Uncle Mussey," whom I remember, and of whom you will learn later.

Sarah married John Pettingill, and had four daughters, two of whom married Rands. Subsequently other Rands married Smiths, and you have many Rand cousins.

Martha married John Wills March 6, 1781. This was old Captain Wills. He was a master mariner. His ship was once captured by a Barbary corsair and he was sold into slavery. His eldest son, John Wills, married a Sarah Newman, the same name as his grandmother's, and had twelve children, of whom one of the youngest, Caroline, married Henry M. Caldwell, United States consul at Valparaiso, where they adopted a little Spanish girl, Maria del Carmen, who became my wife.

The descendants of all of these people have been known to me as cousins, but as the generations increase the kinship widens and it is, perhaps, hardly likely that you will care to further trace your relationship with them.

Nathaniel Smith, your direct ancestor, the second son of Thomas Smith, Jr., and Sarah Newman, was born September 11, 1752, and baptized at Saint Paul's October 15 following. His life, like his father's, was a short one, yet it had at least two striking incidents. When he was twenty-three years old, a year and a half after he had married Judith Morse, he volunteered in Captain Moses Nowell's company of minutemen and marched to Lexington on the alarm of April 19,

1775. Although he was not an "embattled farmer," only a trader in fact, he joined in firing "the shot heard round the world." Two months later he volunteered in Captain Ezra Lunt's company, and on June 17, 1775, marched to Charlestown, reaching Bunker Hill towards evening as the British charged in their third assault. The company did good service in covering the retreat of their exhausted co-patriots, whose ammunition was well-nigh expended. Captain Lunt's company, with other troops, by a sustained fire held the enemy back and prevented them from completely annihilating the fleeing Yankees. It may be that Nathaniel Smith saw Warren fall, shot through the head, as the retreat commenced, and revenged his death with a well directed shot at some one of the red coats. With Prescott he sorrowfully marched to Cambridge, filled with mortification, no doubt, at the failure of his company to arrive in time to be in the thick of the fray, and discouraged at what seemed the total failure of the first important engagement of the Continental army. "Neither he nor his contemporaries understood at the time how a physical defeat might be a moral victory." (Justin Winsor, speaking of Prescott.) How long he served in the Revolutionary War, and whether he was present at any other battles, I know not. Yet to have fired a musket at Lexington and at Bunker Hill was well worth while.

Nathaniel Smith, like his brother Leonard, was a "trader," but in a different way and with a very different result. Leonard, as you remem-

ber, in part, perhaps, by means of his Peabody connections, became "a merchant prince," but Nathaniel was little more than an unsuccessful peddler. He tried his fortune in Amesbury, and West Newbury and along the shore. No two of his seven children were born in the same house. It was in West Newbury, in January, 1774, that he married Judith Morse, the daughter of James Ordway Morse and Judith Carr. Her married life must have been one of hardship from the start. His efforts to support his family achieved little success, and when in 1790, being then only thirty-eight years old, he undertook his last venture, his wife must have had some misgivings as she bade him farewell. Some little money of her own he had invested in furniture, and chartering a vessel for Virginia, he sailed from Newburyport. On the voyage he was taken ill with a fever and died, being buried at Old Point Comfort. His widow was left in desperate circumstances and several of the children were taken care of by friends of the family. She, with the aid of her daughters, Judith and Sarah, your great great grandmother, managed to support herself and some of the children by sewing and dressmaking. There must, indeed, have been a striking contrast between the lives of those of the children who remained with their mother, and those who with their cousins were members of the families of Leonard Smith and General Peabody. One cannot but feel grateful that Judith Morse, after she had married off her daughters, she being then in the forty-fifth year of her age, herself married Ezra G. Lowell, Febru-

ary 20, 1803, and had a comfortable home in Poplin, New Hampshire, until her death July 15, 1817.

The children of Nathaniel and Judith Morse Smith were:

Judith.	Mehitable.
Mary.	Harriet.
Sarah Morse.	John Pettingill.

Martha Wills.

Judith married Abner Lowell and had four children, Abner, Alfred Osgood, James Morse, and John Davis.

Mary married Alfred Osgood and had six children, Nathaniel Smith, John Osgood, Charlotte, Alfred, William Henry, and Mary Ann. "Captain Nat" was a bluff old fellow whose memory I cherish since he was very kind to me when I was a boy. He had three daughters, the youngest of whom, Charlotte, married your cousin George Tappan Carter, and their daughter, Caroline Lee Carter, is not so old now that you may not sometime come to know her. John Osgood, a quiet, precise sort of man, quite unlike his brother, Nat, I remember well. He lived on High Street, not far from the Wills house. His daughter, Florence Osgood, is one of the cousins whom I have always known. She has lived much abroad since her father's death. Alfred Osgood and his family of sons I was always glad to visit when I went to Newburyport. He was a clever craftsman, interested in natural history, and brim-full of information of interest to a child. "Aunt

Mary Ann Osgood" was one of the familiar figures of my youth. She was a fine specimen of the New England maiden lady. Your grandmother, Sarah Tappan Crapo, was very fond of her.

Sarah Morse, your great great grandmother, of whom I will write in another place.

Mehitable was adopted by her uncle, Leonard Smith, the "merchant prince." She was the "Aunt Mussey" of my youth, of whom many whimsical stories were told. She married first John Rand of Portland, and had a son, John Rand She married second John Mussey of Portland, the son of John Mussey, who had married her aunt. She had two daughters, Margaret Sweat, and Harriet Preble. "Uncle Mussey" lived to be a very old man. I remember him well as a "gentleman of the old school." The beautiful colonial house in Portland where he lived is now an art museum, a gift to the city by his daughter Margaret.

Harriet was adopted by a family in Epping, New Hampshire, and married James Chase of Epping. Of her children I know nothing save their names, which surely will not interest you.

John Pettingill followed the sea. He was in the United States navy in the War of 1812, and afterwards Sergeant of Marines in the Portsmouth Navy Yard. He was subsequently the master of a Mississippi River steamboat, on which he died. He married Sarah Parsons.

Martha married first Amos Buswell and second Jacob Pike. Of her descendants I know little.

Chapter III

JOHN KNIGHT

Came over 1635

James

JOHN KNIGHT (Elizabeth ————)	—1670
JOHN KNIGHT (Bathsheba Ingersoll)	1622—1678
MARY KNIGHT (Timothy Noyes)	1657—
MARTHA NOYES (Thomas Smith)	1697—
THOMAS SMITH (Sarah Newman)	1723—1758
NATHANIEL SMITH (Judith Morse)	1752—1790
SARAH MORSE SMITH (Aaron Davis)	1780—1869
SERENA DAVIS (George Tappan)	1808—1896
SARAH DAVIS TAPPAN (William W. Crapo)	1831—1893
STANFORD T. CRAPO (Emma Morley)	1865—
WILLIAM WALLACE CRAPO	1895—

JOHN KNIGHT

John Knight came from Romsey. Romsey is in Hampshire, near Wiltshire, half way between Southampton and Salisbury, from which general locality the majority of the Newbury immigrants came. Romsey is an extremely interesting medieval town, beautifully situated on the River Test, flowing into Southampton Water. It boasts a fine early Norman abbey church, Saint Mary's, in whose church-yard lie buried the bones of a multitude of your ancestors, Knights, Emerys, Smiths and others. John Knight came over in the James with his wife Elizabeth in 1635. They sailed from Southampton in April and reached Boston in June. He settled at Newbury. In the same ship was his brother, Richard Knight, who subsequently was known in Newbury as "Deacon Knight," and took a prominent part in town affairs. Both brothers were merchant tailors.

In 1637 John Knight was licensed by the General Court at Boston to "keep an ordinary and give entertainment to such as neede." He was the predecessor of Tristram Coffin, another ancestor of whom you will hear later, as the innkeeper of the town. Although John Knight was not so prominent in public affairs as his brother Richard, he served as Selectman and as Constable in 1638,

and in both capacities several times in later years. In 1639 he was granted a lot "on condition that he follow fishing." In 1645 he had a house lot in the "new town" joining South Street.

John Knight's wife, Elizabeth, died March 20, 1645, and not long after he married Ann Langley, the widow of Richard Ingersoll of Salem. John Knight's son John, your ancestor, in 1647 married Bathsheba Ingersoll, the daughter of his step mother. John Knight, the first, died in May, 1670. His son John Knight, the second, was born in 1622. He was admitted a freeman in 1650. He acted as Selectman in 1668. It is from Mary, a daughter of John Knight, second, and his wife, Bathsheba Ingersoll, who married Timothy Noyes, that you descend. This Mary was a great great grandmother of your great great grandmother, Sarah Morse Smith.

Chapter IV

RICHARD INGERSOLL

Came over 1629

Talbot

Richard Ingersoll (Ann Langley)	— 1644
Bathsheba Ingersoll (John Knight)	— 1629 — 1705
Mary Knight (Timothy Noyes)	1657 —
Martha Noyes (Thomas Smith)	1697 —
Thomas Smith (Sarah Newman)	1723 — 1758
Nathaniel Smith (Judith Morse)	1752 — 1790
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William W. Crapo	1895 —

RICHARD INGERSOLL

Richard Ingersoll probably lived in Sands, Bedfordshire. There at all events he was married to Ann Langley October 20, 1616. She is said to have been a cousin of Mr. John Spencer, one of the original settlers of Newbury, who built the old stone mansion which I knew as "Aunt Pettingill's." In May, 1629, the Governor of the New England Colony in England wrote to the Governor in Salem in regard to the passengers who came over with the Rev. Francis Higginson: "There is also one Richard Howard and Richard Ingersoll, both Bedfordshire men, who we pray you may be well accommodated not doubting but they will well and orderly demean themselves." Richard Ingersoll brought with him his wife and two sons and four daughters. One of the daughters was Bathsheba, your ancestress. In 1636 he had laid out to him in Salem a house lot with two acres and eighty acres of plantation. In the next year more land by Frost Fish Brook was given him and in 1639 thirty acres in the Great Meadow. He seems to have lived near Leach's Hill, now known as Brown's Folly.

In the handwriting of Governor John Endicott is this memorandum: "The XVIth of the 11th month called January 1636 it is agreed that Ric'd

Inkersall shall hence forward have one penny for every p'son hee doth ferry over the North River during the town's pleasure." It is probable that the town was pleased to continue this franchise as long as Richard lived, since he is usually designated as "ferryman."

At a Salem town meeting held the seventh day of the fifth month, 1644, it was: "Ordered that two be appointed every Lord's day to walk forth in time of God's worship to take notice of such as either lye about the meeting house, or that lye at home or in the fields, without giving good account thereof, and to take the names of persons and to present them to the magistrate, whereby they may be proceeded against." Richard Ingersoll was named for the "sixth Lord's Day." Whether he performed this monitor's duty I know not. He died soon after in 1644. His will, dated July 21, 1644, was proved October 4, 1644. In it he gives to his daughter, Bathsheba, two cows. Governor Endicott read the will to him and he signed it by his mark.

The tradition that Richard Ingersoll built the House of the Seven Gables immortalized by Hawthorne is incorrect. It was probably built by John Turner between 1664 and 1680. In 1782 it came into the possession of Captain Samuel Ingersoll. It remained in the Ingersoll family until 1880.

Chapter V

ANTHONY MORSE

Came over 1635

James

Anthony Morse (Mary ————)	1606 — 1686
Joshua Morse (Hannah Kimball)	1653 — 1691
Anthony Morse (Judith Moody)	1688 — 1729
Caleb Morse (Sarah Ordway)	1711 — 1749
James Ordway Morse (Judith Carr)	1733 — 1762
Judith Morse (Nathaniel Smith)	1758 — 1817
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

Anthony Morse (Mary ————)	1606 — 1686
Hannah Morse (Thomas Newman)	1642 —
Thomas Newman (Rose Spark)	1670 — 1715
Thomas Newman (Elizabeth Phillips)	1693 — 1729
Sarah Newman (Thomas Smith, Jr.)	1722 —
Nathaniel Smith (Judith Morse)	1752 — 1790
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

Anthony Morse (Mary ————)	1606 — 1686
Benjamin Morse (Ruth Sawyer)	1640 —
Ruth Morse (Caleb Moody)	1669 — 1748
Judith Moody (Anthony Morse)	1691 — 1775
Caleb Morse (Sarah Ordway)	1711 — 1749
James Ordway Morse (Judith Carr)	1733 — 1762
Judith Morse (Nathaniel Smith)	1758 — 1817
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

ANTHONY MORSE

Anthony Morse of Marlborough, England, was a shoemaker. He was born May 9, 1606. He came over in 1635 with his brother William in the ship James, sailing from Southampton, which brought so many of your Essex County ancestors. His wife's name was Mary. He settled in Newbury. He was admitted as a freeman in 1636. His homestead was about one and a half miles northeasterly of the Parker River landing place and its ruins can still be distinguished. In 1647 he was allotted a lot in the "new town." In 1649 he was presented by the grand jury, and on March 26, 1650, fined by the Court £5 "for digging a pit and not filling it up whereby a child was drowned." In the town records of Newbury under date December, 1648 is the following: "Thomas Smith, aged twelve years, fell into a pit on his way to school and was drowned." Although the modern remedy would doubtless be sought on the civil rather than the criminal side of the court, the legal responsibility for one's actions even upon one's own territory seems to be properly exemplified by the court's decision. The boy who was drowned was a son of your ancestor, Thomas Smith of Romsey, whose son, Lieutenant James Smith, from whom you are descended, was also drowned, but not in a pit, at Anticosti in 1690.

Notwithstanding the pitfall Anthony Morse seems to have been regarded as a man to be depended upon. On April 8, 1646, Mr. Henry Sewall (the second of the name, I assume,) with several others was fined twelve pence for "being absent from town meeting." The Constable was ordered "to collect the fines within ten days and bring them to the town officers." The Selectmen seem to have had some doubts about the Constable since they further provide: "In case he bring them not in by that time Anthony Mors is appointed to Distraine on ye constable for all ye fines." This seems to be an early illustration of our democratic method of electing officers to enforce the law, and then striving to appoint some superlegal authority to compel them to actually attend to their duties. "Civic Clubs" and "Committees of Twenty" and that sort of thing, attempt this duty nowadays on the apparent assumption that a man considered worthy of the public's confidence once elected to office for the purpose of carrying out the public's will, needs watching and encouragement.

December 25, 1665, the Selectmen ordered that: "Anthony Morse, Senior, is to keep the meeting-house and ring the bell, see that the house be cleane, swept, and glasse of the windows to be carefully look't unto, if any should happen to be loosened with the wind and be nailed close again." He must have proved faithful in his office of sexton, since he was still acting in that capacity August 18, 1680, under which date appears the following in the town records: "The Selectmen

ordered that Anthony Morse should every Sabbath day go or send his boy to Mr. Richardson and tell him when he is going to ring the last bell every meeting and for that service is to have ten shillings a year added to his former annuity."

In 1678 he took the oath of allegiance. On October 12, 1686, he died, his will dated April 29, 1680, being proved April 23, 1687. It is somewhat unusual that he made Joshua Morse, your ancestor, his twelfth and youngest child, his heir, or "aire" as he calls him in his will. To him he gave all his lands and freeholds. "Allso I give to my son Joshua Morse all my cattell an horsis and sheep swine and all my toules for the shumaking trade as allso my carte wheles, dung pot, plow, harrow, youke's chains, axis, hones, forkes, shovel, spad, grindstone, yk as allso on father bed which he lieth on with a bouster and pilo and a pair of blinkets and coverlit and tou par of shetes a bedsted and mat, a pot and brass ceteel, the best of the tou ceteels, and a scillet and tou platars and a poringer and a drinking pot and tou spoons and the water pails and barils and tobes." To all his other children except to Benjamin he gave money legacies which Joshua was to pay. "To my dafter Newman children I geve £12." She also was your ancestress. To Benjamin he gave an interest in the undivided lands above the Artichoke River, which rather involved the will and evidently put him to much trouble to express himself clearly. The original will is in the Salem Court. It is a quaint document probably written by Anthony Morse himself. It certainly lacks the

stereotyped phraseology of the legal scrivener. It is "Sined, selid and onid in the presence of uss — James Coffin — Mary Brown." Captain Daniel Peirce, Tristram Coffin and Thomas Noyes, his "loving and crisian friend" were named as the "overseers" of the will. The estate as returned by Joshua Morse, the executor, was £348 6s. 7d.

Of Joshua Morse, the "aire," I have learned nothing save that he was a blacksmith and married Hannah Kimball and died March 28, 1691. The third child of Joshua was Anthony Morse, second, from whom you descend. He was born April 15, 1688. His name often appears in the town records and he appears to have been active and successful in business. He married April 19, 1710, Judith Moody, daughter of Deacon Caleb Moody.

The following letter addressed to Anthony Morse, second, may serve to bring him before you as a living personality:

Mr. Morse

This is to desire ye favour of you to gett me one, two, or three or more of ye first sammon yt can be had this year. I am willing to give a good price rather than not have it and will pay a man and horse for bringing it to content, but observe he do'nt bring for any body else at ye same time. If there be but one single sammon send away forthwith. If more then it will help the extraordinary charge, but do'nt let them be kept till almost spoiled in hopes of more. Pray give my service to your father Moody and I desire his help in this affair. If you have success let ye bearer call at Mr. Woodbridge's and at Captain Corney's in his way to me, for they may happen at ye same time to have some. I shall take it very kindly if you will be mindful.

H. WHITTON

Boston, March 21st, 1728.

One hopes that Mr. Whitton obtained his salmon that spring from the Merrimack, and that nobody else had any as early. Perhaps he wished to surprise his cronies up in Boston by inviting them to a feast and setting forth the very first salmon of the season. If so we may hope the Madeira wine was not forgotten.

Anthony Morse's oldest son was Caleb, your ancestor. He lived in Hampton for awhile and in 1734 was given a letter to the Second Church of Newbury. He married Sarah Ordway, of whom I have learned nothing save that she lived one hundred years and three months. One of their children, James Ordway Morse, who married Judith Carr, the widow of his cousin Stephen Morse, was the grandfather of Sarah Morse Smith, your great great grandmother.

Chapter VI

THE NEWBURY WITCH

THE NEWBURY WITCH

Although collateral, your connection with the witch of Newbury may warrant my telling the story here. The witch was remotely your great aunt by marriage, so to speak, yet her story doubtless nearly touched your many times great grandfather Anthony, her brother in law.

On High Street, at the corner of Market Street, opposite Saint Paul's Church, in Newburyport, stood in my boyhood what was known as the "Witch House." Joshua Coffin says it was built soon after 1645 by William Morse, the brother of your ancestor Anthony. John J. Currier, however, disputes this generally accepted tradition and places the William Morse house in Market Square. Wherever it was located, the old house has been well chronicled in the annals of the marvellous. Cotton Mather, whose credulous predilection for the uncanny was equalled only by his intemperate picturesqueness in stating it, tells us that this house "was so infested with demons that before the Devil was chained up, the invisible hand did begin to put forth an astonishing visibility." His circumstantial account of the diabolical happenings which occurred here is, as Mr. Joshua Coffin avers, perverted and amplified to a "prodigious and nefandous extent." The

Court records, however, have preserved much of the story and it is from these rather than from the decorated statements of Mather that I set it forth.

Listen to the testimony of your own many times great grandfather:

> I Anthony Mors ocationely being att my brother Morse's hous, my brother showed me a pece of a brik, which had several times come down the chimne. I sitting in the cornar towck the pece of brik in my hand. Within a littell spas of tiem the pece of brik came down the chimne. Also in the chimny cornar I saw a hamar on the ground. Their being no person near the hamar it was sodenly gone; by what means I know not, but within a littell spas after, the hamar came down the chimny, and within a littell spas of tiem after that, came a pece woud, about a fute loung, and within a littell after that came down a fiar brend, the fiar being out. This was about ten deays agoo.
>
> Newbury December Eighth 1679.
> Taken on oath December eighth 1679 before me
> JOHN WOODBRIDGE, Commissioner.

These happenings, however, were tame compared with the experiences of the Goodman William Morse. In addition to accounts of still more remarkable exploits of the eccentric chimney he tells of "great noyes against the ruf with stekes and stones;" at midnight "a hog in the house running about, the door being shut;" "pots hanging over the fire dashing against the other;" "an andiron danced up and dune many times and into a pot and out again up atop of a tabal, the pot turning over and speling all in it;" "two spoons throwed off the table and presently the table throwed downe;" "a shoo which we saw in the

chamber before come downe the chimney, the dore being shut, and struk me a blow in the hed, which ded much hurts;" "I being at prayer, my hed being cufred with a cloth, a chaire did often times bow to me and then strike me on the side;" "the cat thrown at my wife and thrown at us five times, the lampe standing by us on a chest was beaten downe;" and many other unquestionably disturbing misadventures which very naturally were the talk of the town.

The neighbors seem to have had some suspicion that the Goodwife herself was not above suspicion as the diabolical cause of these troubles. Not so one Caleb Powell, "the mate of a vessel in the harbor." He would seem to have been a friend of William Morse and his wife, and was inclined to believe that the so-called supernatural occurrences were the result of human agency. Moreover, he seems from the first to have entertained a shrewd guess as to the identity of the culprit. At any rate, he volunteered to clear up the whole mystery. In view of the credulous temper of the community and the evident senility of Goodman Morse, he pretended that he would unravel the mystery by means of "astrologie and astronomie," under certain conditions of assistance which he named. This proved a most unfortunately false step which involved him in much trouble. He at once came under suspicion of witchcraft and dealing in the black art. On December 3, 1679, he was arrested, and on December 8 brought before the Court at Salem charged with "suspicion of working with the devil to the

molesting of William Morse and his family." It was at this trial that the testimony of William Morse and Anthony Morse was given.

The learned Court, after weighing all the evidence that could be produced against Caleb Powell, rendered the following remarkable decision, as appears by the Court records at Salem:

> Upon hearing the complaint brought to this court against Caleb Powell for suspicion of working by the devil to the molesting of the family of William Morse of Newbury, though this court cannot find any evident ground of proceeding farther against the sayd Powell, yett we determine that he hath given such ground of suspicion of his so dealing that we cannot so acquit him but that he justly deserves to beare his own shame and costs of prosecution of the complaint. It is referred to Mr. Woodbridge to hear and determine the charges.

Mr. Joshua Coffin well points out the profound wisdom and accurate discrimination of this Court. The determination was: First, That the defendant was just guilty enough to pay the expense of being suspected; Secondly, That he should "bear his own shame;" and, Thirdly, That they had no reason to believe he was guilty at all. The more logical community, however, were not satisfied with this equivocal decision. If Caleb Powell was not guilty of being in league with the devil, then some other person must be, since it was patent that the experiences at the Morse house were susceptible of no other explanation than witchcraft. Accordingly they selected Elizabeth Morse, the wife of William Morse, she being then sixty-five years of age, as the guilty person.

As William Morse, aided by your great grandfather Anthony, had been the prosecutor in the first trial, he was now placed in the embarrassing position of modifying his testimony as to the diabolical doings at his house in order to protect his wife from this grave charge. Other witnesses, however, proved beyond a reasonable doubt that "Goody Morse" was indeed a witch. Some seventeen of her friends and neighbors gave their testimonies "why they verily believed Goody Morse to be a witch, and ought to be hung, according to the Old Mosaic law, which says: 'thou shalt not suffer a witch to live.'" The only "testimonie" which is found in the files of the General Court in Boston, to which the case was finally taken, is that of Zechariah Davis. At the risk of being tedious I will give it in full as a specimen of the kind of evidence on which a court condemned a harmless old woman to death:

Zechariah Davis: When I lived at Salisbury William Morse's wife asked of me whether I could let her have a small passell of winges and I told her I woode, so she would have me bring them over for her the next time I came over, but I came over and did not think of the winges, but met Goody Morse, she asked me whether I had brought over her winges, and I tel her no I did not think of it, so I came 3 ore 4 times and had them in my mind a litel before I came over but still forgot them at my coming away, so meeting with her every time that I came over without them aftar I had promised her the winges, soe she tel me she wonder at it that my memory should be soe bad, but when I came home I went to the barne and there was 3 cafes in a pen. One of them fel a dancing and roreing and was in such a condition as I never saw on cafe before, but being almost night the catle come home and we putt him to

his dam and he sucke and was well 3 or 4 dayes, and one of them was my brother's then come over from Newbury, but we did not thinke to send the winges, but when he came home and went to the barne this cafe fel a danceing and roreing so we putt him to the cowe but he would not sucke but rane roreing away so we gate him again with much adoe and put him into the barne and we heard him rore several times in the night and in the morning I went to the barne and there he was seting upon his taile like a doge, and I never see no cafe set aftar that manner before and so he remained in these fits while he died.

Taken on oath June seventh, 1679.

I regret to be obliged to state that your many times great grandfather, Caleb Moody, Senior, was one of the seventeen or more unfriendly neighbors on whose ridiculous tales this poor woman was condemned as a witch. It is at least a source of satisfaction that his wife, your great grandmother, Judith Bradbury, was possessed of a saner judgment. She did not, it is true, know at this time that her own mother, your ancestress, was to be tried as a witch several years afterwards in the height of the Salem witchcraft delusion, yet it would almost seem as if she realized the awful consequences of accusing an innocent old woman of co-partnership with the devil. Her generous and sane point of view is disclosed in the record of the distracted William Morse's petition to the General Court of the Colony in 1681, in which at great length he makes answer to the various testimonies offered in the lower court, taking them up seriatim.

To Caleb Moody: As to what befell him in and about his not seeing my wife, yt his cow making no

hast to hir calfe, wch wee are ignorant of, it being so long since, and being in church communion with us, should have spoken of it like a Christian and you proceeded so as wee might have given an answer in less time yn tenn yeares. Wee are ignorant yt he had a shepe so dyed. And his wife knowne to be a pretious godly whoman, yt hath oftne spoken to hir husband not to be so uncharitable and have and doe carry it like a Christian with a due respect in hir carriage towards my wife all along.

The answers of William Morse to the various testimonies indicate that they were all of equal irrelevancy, and yet they were deemed sufficient to support a judgment of a Court of law which would be unbelievable were it not set forth in the official records as follows:

At a court of assistants on adjournment held at Boston May twentieth, 1680. The grand Jury presenting Elizabeth, wife of William Morse, senior. She was indicted by the name of Elizabeth Morse for that she, not having the fear of God before her eyes, being instigated by the Divil and had familiarity with the Divil, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity, the laws of God, and of this jurisdiction; after the prisoner was at the bar and pleaded not guilty, and put herself on God and the country for triall, the evidences being produced were read and committed to the jury. The jury brought in their verdict. They found Elizabeth Morse, the prisoner at the bar, guilty according to indictment. The Governor on the twenty seventh of May after ye lecture pronounced sentence. 'Elizabeth Morse, you are to goe from hence to the place from whence you came and thence to the place of execution and there be hanged by the neck, till you be dead, and the Lord have mercy on your soul.' The court was adjourned diem per diem and on the first of June 1680 the governor and magistrates voted the reprieving of Elizabeth Morse condemned to the next session of the Court in October, as attests

EDWARD RAWSON, Secretary.

The Deputies to the General Court were much incensed at the action of the Governor and magistrates in delaying the execution, and adopted a resolution in November, 1680, requesting the magistrates to proceed. On the 18th of May, 1681, was presented the following petition in the handwriting of Robert Pike:

To the honored governor, deputy governor, magistrates and deputies now assembled in Court May the eighteenth 1681.

The most humble petition and request of William Morse in behalf of his wif (now a condemned prisoner) to this honored court is that they would be pleased so far to hearken to the cry of your poor prisoner, who am a condemned person, upon the charge of witchcraft and for a wich, to which charge your poor prisoner have pleaded not guilty, and by the mercy of God and the goodness of the honored governor, I am reprieved and brought to this honored court, at the foot of which tribunal I now stand humbly praying your justic in hearing of my case and to determine therein as the Lord shall direct. I do not understand law, nor do I know how to lay my case before you as I ought for want of which I humbly beg of your honrs that my request may not be rejected but may find acceptance with you it being no more but your sentence upon my triall whether I shall live or dy, to which I shall humbly submit unto the Lord and you.

WILLIAM MORSE in behalf of his wife
Elizabeth Morse.

To the good sense and firmness of Governor Bradstreet Elizabeth Morse owed her life. The frenzy which soon after seized Essex County and found its expression in the appalling action of the Court at Salem at which my dear old friend and kindly diarist, Samuel Sewall, actually

assisted and abetted as a presiding magistrate, had not as yet completely demented the community. Governor Bradstreet was able by means of diplomatic firmness to save this old woman from the penalty of death, and see that she did not "go to the place whence she came and thence to the place of execution." She was, indeed, sent back to Newbury, the place whence she came, yet allowed to abide there "provided she goe not above sixteen rods from her owne house and land at any time except to the meeting house in Newbury nor remove from the place appointed her by the minister and selectmen to sitt in whilst there." How long after her release from prison she lived I know not, or whether she lived to hear of those other helpless old women who a few years later were actually executed on the charge of witchcraft.

The most marvelous part of the story is that the official records of the trials, still in existence, giving the evidence considered by two Courts of law and in review by the General Court and the magistrates, disclose beyond a shadow of a doubt the true explanation of the queer happenings at the Morse house on which the whole fabric of witchcraft was built. In the original testimony of William Morse, when he was in effect prosecuting Caleb Powell as the Devil's agent, is the following: "A mate of a ship" (Caleb Powell) "coming often to me said he much grefed for me and said the boye was the case of all my truble and my wife was much ronged and was no wich, and if I would let him have the boye but one day he would warrant me no more truble. I being per-

suaded to it he cum the nex day at the brek of day, and the boy was with him until night and I had not any truble since." The deposition of Mary Tucker, aged twenty, is to the following effect: "She remembered that Caleb Powell came into their house and says to this purpose, that he coming to William Morse his house and the old man being at prayer he thought fit not to go in but looked in at the window and he says he had broken the inchantment, for he saw the boy play tricks while he was at prayer and mentioned some and among the rest that he saw him to fling a shoe at the old man's head." After the presentment of his wife William Morse gave the following testimony. He said that Caleb Powell told him "this boy is the occasion of your griefe, for he does these things and hath caused his good old grandmother to be counted a witch. Then said I, how can all these things be done by him? Then sayd 'although he may not have done all, yet most of them, for this boy is a young rogue, a vile rogue; I have watched him and see him do things as to come up and down. Goodman Morse if you are willing to let mee have the boy, I will undertake you shall be freed from any trouble of this kind while he is with me.' I was very unwilling at the first and my wife, but by often urging me to, and when he told me whither and in what employment and company he should goe, I did consent to it, and we have been freed from any trouble of this kind ever since that promise made on Monday night last till this time being Friday afternoon."

If ever a boy deserved a vigorous spanking for cutting up antics that grandson of Elizabeth Morse most assuredly did.

Chapter VII

WILLIAM MOODY

Came over 1634

Mary and John

William Moody (Sarah ————)	— 1673
Caleb Moody (Judith Bradbury)	1637 — 1698
Caleb Moody (Ruth Morse)	1666 — 1741
Judith Moody (Anthony Morse)	1691 — 1775
Caleb Morse (Sarah Ordway)	1711 — 1749
James Ordway Morse (Judith Carr)	1733 — 1762
Judith Morse (Nathaniel Smith)	1758 — 1817
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

WILLIAM MOODY

William Moody, thought to be of Welsh origin, lived in Ipswich, England. He was a saddler by trade. He came over with Mr. Parker's company on the Mary and John, arriving in Boston May, 1634, and at once went to Ipswich, where on December 29, 1634, he had a house lot of "four acres of meadow and marsh by the landside, northward the towne." From thence with the first settlers he went to Newbury. In the original allotment of lands he was granted ninety-two acres, which being a much larger allotment than most, indicated that he had been able to contribute substantially to the founding of the Parker River settlement. He settled on a farm near Oldtown Hill, which is still in the possession of his descendants of the tenth generation.

William Moody was admitted as a freeman of the Colony May 6, 1635. In 1637 and 1638 he was chosen Selectman. He is often mentioned in the early town records of Newbury. He seems to have acted as the village blacksmith, and invented a method of shoeing oxen with iron so that they might travel over the ice. He died October 25, 1673. His wife's name was Sarah. His son Caleb Moody, your ancestor, was born probably in 1637 in Newbury. He married first Sara Pierce,

a sister of Captain Daniel Pierce, August 24, 1659. She died May 25, 1665, and on November 9, 1665, he married Judith Bradbury, the daughter of Thomas and Mary (Perkins) Bradbury. Caleb Moody was a man of strong character and took a leading part in the affairs of Newbury. In 1666 he took the freeman's oath, and later, 1678, the oath of allegiance. In 1669, 1670, 1671 and 1672, and probably in other years, he was of the Selectmen of Newbury. In a deed to him in 1672 of a house lot near Watts Cellar, the first rude dwelling in the locality where later was the Market Square of Newburyport, he is designated as a "malster." In 1677 and 1678 he represented Newbury at the General Court in Boston and made a vigorous and plucky resistance to the usurpations of the "Tyrant" Andros. In 1682 I find him designated as "Sergeant," indicating some military service. There are several records of his ownership in vessels and it is not surprising to find his name at the top of the list of subscribers to the petition made in May, 1683, to the General Court for the establishment of Newbury as a port of entry. The phraseology of this petition, which may have been written by Caleb Moody, is rather quaint. It begins as follows: "Humbly craving the favour that your Honors would be pleased to consider our little Zebulon and to ease us of that charge which at present we are forced unto by our going to Salem to enter our vessels, and thereby are forced to stay at least two days, before we can unload, besides other charges of going and coming." "Re-

ferred to the next General Court," is the familiarly discouraging endorsement on this petition. In 1684 Caleb Moody was licensed to "boil sturgeon in order to market." There were many sturgeon in the Merrimack, very big ones indeed, from twelve to eighteen feet long, if we may believe the fish stories of these ancient times. The town gave to one or more persons the exclusive right to catch and prepare them for market. They were pickled and sent to England and the business for a time was very profitable.

Caleb Moody had shown himself a fearless and outspoken critic of Governor Andros, and he was probably an instigator of rebellion in Newbury and highly objectionable to the Colonial government. In 1688 he was arrested and imprisoned for sedition. In his subsequent petition for redress he says that one Joseph Bailey gave him a paper in January, 1688, which he had picked up in the King's Highway. The title of this paper was:

"New England alarmed
To rise and be armed,
Let no papist you charme,
I mean you no harme," etc.

The purpose of the paper, writes Caleb Moody, was to give notice to the people of the danger they were in being under the sad circumstances of an arbitrary government, Sir Edmund Andros having about one thousand of our soldiers, as I was informed, prest out of the Massachusetts Colony and carried eastward under pretence of destroying our enemy Indians (although not one Indian killed by them that I heard of at that time.)

Both Caleb Moody and Joseph Bailey, who gave him the paper, were summoned to Court,

Joseph being held and Caleb allowed to go. Later in the year, however, Caleb was arrested on a justice's warrant and, as he writes, "they committed me to Salem prison (though I proffered them bayles) but I was to be safely kept to answer what should be charged against me upon the King's account for publishing a scandalous and seditious lybell." He was kept in prison five weeks awaiting trial. In his narrative he says: "Afterwards there came news of ye happy arrival and good success of ye Prince of Orange, now King of England, and then, by petitioning, I got bayle." He made a claim January, 1689, for £40 damages for false imprisonment. Whether he collected his damages, or whether he was ever tried on the charge of sedition, I know not. He died August 25, 1698.

Caleb Moody's oldest son Caleb, from whom you descend, is designated usually as "Deacon Moody," although he is sometimes given the title of "Lieutenant." He was born in 1666 and died in 1741. He was prominent in the affairs of Newbury, holding various town offices. In 1690 he married Ruth Morse, a daughter of Benjamin Morse and Ruth Sawyer. Benjamin Morse was a son of Anthony Morse, the comeoverer, and his wife, Ruth Sawyer, was a daughter of William Sawyer and his wife Ruth. William Sawyer was in Salem in 1643 and afterwards in Wenham. He came to Newbury about 1645 and settled on Sawyer's Hill, in West Newbury. He took an active part in the town's affairs. When he subscribed to the oath of allegiance in 1678 he said he was

sixty-five years old and was consequently born in the old country in 1613. Judith Moody, the daughter of Deacon Caleb Moody and Ruth Morse, born in 1691, married Anthony Morse, her cousin, in 1710, and was a great grandmother of Judith Morse, the mother of Sarah Morse Smith.

Caleb Moody, Senior, and his wife, Judith Bradbury, had many children. One was Samuel, a somewhat famous divine and ancestor of a long list of New England clergymen, one of whom, a whimsical character, was for many years the Master of Dummer Academy. Another son, Joshua, was also the progenitor of numerous ministers. Another son, William, married Mehitable, a daughter of Henry Sewall, and is the "Brother Moody" so often mentioned in Judge Sewall's diary. A daughter Judith, born in 1669, died in 1679. Another daughter Judith, born February 2, 1682–3, caused me much trouble in the preparation of these notes. She has been accepted by various genealogists as the Judith Moody who married Anthony Morse, in which case she would be your ancestress and as such, indeed, I considered her until the discovery that she married John Toppan, a son of Jacob Toppan, and nephew of Judge Sewall, which disqualified her. Your Judith, born in 1691, and named for her grandmother, Judith Bradbury, and her great grandmother, Judith Perkins, was the niece of the Judith who was born in 1682–3, although there was only nine years' difference in the dates of their births.

Chapter VIII

JAMES ORDWAY

Came over prior to 1648

James Ordway (Ann Emery)	1620 — 1704+
John Ordway (Mary Godfrey)	1658 — 1717
James Ordway (Judith Bailey)	1687 —
Sarah Ordway (Caleb Morse)	1715 — 1815
James Ordway Morse (Judith Carr)	1733 — 1762
Judith Morse (Nathaniel Smith)	1758 — 1817
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JAMES ORDWAY

James Ordway was of Welsh extraction. In what year he came over I have been unable to discover. He was born about 1620. He was in Newbury at an early date, having become well established there before November 23, 1648, when he married Ann Emery, a daughter of John Emery, the first. He took no part in civic affairs, and his name seldom appears in the town records save as attending town meeting occasionally. He was, perhaps, of a quiet peaceable disposition, disinclined for controversy of any kind. This is indicated by the fact that he was among the first to obey the royal mandate to take the oath of allegiance in 1668, which was so stubbornly contested by many of your Newbury ancestors, and then, again, to be doubly sure that he was in the royal grace he took the oath again in 1678, on which later occasion he gave his age as "about sixty."

Almost the only detail of his life which I have uncovered was a scrape in which he figured in June, 1662. On that date he, with Peter Godfrey, another of your forebears, and some others were before the bar of the Court, under indictment, because they had wrongfully occupied seats in the meeting-house at service which had not been duly

assigned to them by the Selectmen of the town. The records of the Court, now at Salem, preserve their signed acknowledgment that they pleaded guilty to their wrong doing and solemnly agreed "that we will keep our own seats and not disturb any man in their seats any more."

The distribution of seats in the meeting-house must have been a delicate duty of the Selectmen. There was always much dissatisfaction and jealousy among those who were told to go way back and sit down. In 1669, for instance, it appears from the Court records that there was much indignation on the part of certain good people at the way in which the Selectmen of Newbury had seen fit to seat them in the meeting-house. The insurgents took matters into their own hands, and made a redistribution according to their own ideas which they proceeded to put into operation *vi et armis*. Peter Toppan, the oldest son of Abraham Toppan, who was notoriously cantankerous and who afterward had a protracted litigation with his brother, your ancestor Jacob, was at this time fined heavily by the court for "setting in a seat belonging to others."

It would seem that the meetings for divine worship in those early days were not always conducted with that decorum which one has since been taught to deem seemly. I have found numerous references to distinctly disorderly and tumultuous scenes "at meeting." One rather wonders, for instance, what caused the Court at Hampton in 1661 to order that any person who discharged a gun in the meeting-house should forfeit five

shillings for every such offence, and moreover prohibited, under penalty, any person from riding or leading a horse into the meeting-house. There is an interesting account of the trouble in 1677 about seats in the Newbury meeting-house. The Selectmen granted formal permission to several young women to "build a new seat in the south corner of the woman's gallery." For some reason this seems to have aroused the indignation of certain young men, among whom, without doubt, were some of your progenitors. Do you suppose that the young women actually had the self-denial to place themselves where the young men could not flirt with them during service? There surely must have been some grave cause of resentment, because the young men broke into the meeting-house on a week day and demolished the new seat. For this crime they were indicted and tried at the County Court at Salem, and each was condemned to be severely whipped and pay a fine of ten pounds. The record of the testimony is most amusing. It is evident that the young men, for some inexplicable reason, had the sympathy of a large part of the community.

A strange story in connection with the Newbury meeting-house is disclosed on the records of the Court at Salem. "May 5th 1663. Lydia Wardwell on her presentment for coming naked into Newbury meeting-house. The sentence of the court is that she shall be severely whipped and pay the costs and fees to the Marshal of Hampton for bringing her. Costs 10s. fees 2s, 6d." There has been preserved also an unofficial account of

this remarkable occurrence written by a sympathizer of the lady. It seems that she had formerly been connected with the Newbury church but had removed to Hampton without asking for her discharge papers, being indignant at the way the church had treated her husband.

> Being a young and tender chaste woman, seeing the wickedness of your priests and rulers to her husband, was not at all offended with the truth, but as your wickedness abounded, so she withdrew and separated from your church at Newbury, of which she was some time a member; and being given up to the leading of the Lord, after she had often been sent for to come thither to give reason for such separation, it being at length upon her in the consideration of their miserable condition, who were thus blinded with ignorance and persecution, to go to them, and as a sign to them she went in (though it was exceeding hard to her modest and shamefaced disposition) naked amongst them, which put them in such a rage, instead of consideration, they laid hands on her, and to the next court at Ipswich had her, where without law they condemned her to be tied to the fence post of the tavern where they sat, and there sorely lashed her with twenty or thirty cruel stripes. And *this* is the discipline of the Church of Newbury in New England, and *this* their religion, and their usage of the handmaiden of the Lord!

James Ordway was still alive in 1704, an old man over eighty years old. His wife, Ann, had died in 1687. Their son, John Ordway, your ancestor, who was born in 1658, was just twenty when, under his father's advice, doubtless, he took the oath of allegiance. He did not, however, inherit the non-combative qualities of his father, and yet, save that he is sometimes designated as "Sergeant" Ordway, which indicates military service, the scope of his activities so far as the

records disclose, was confined to the affairs of the church. From 1685 to 1712 there was a bitter feud between two parties at West Newbury about the location of a meeting-house. It resulted finally in two meeting-houses, one "in the plains," and the other on Pipe Stave Hill. John Ordway and Caleb Moody were both prominent in this controversy, both being of the Pipe Stave Hill contingent. The General Court at Boston was applied to by both parties on several occasions, and the civil Courts were involved. The Pipe Stave Hillers deliberately disregarded the order of the General Court, and John Ordway with others was solemnly enjoined from proceeding with the meeting-house in defiance of the Court. None the less, the work on the meeting-house proceeded, and before John Ordway's death, in 1717, it was finally recognized as a regular precinct, much to the indignation of those who worshipped in the Plains. There is on file in the State House at Boston a statement of certain phases of this controversy written by John Ordway which shows that he had a concise and peppery style.

John Ordway in 1681 married Mary Godfrey, the daughter of Peter Godfrey and Mary Brown. Concerning Peter Godfrey I have been unable to ascertain any facts. In 1678 he took the oath of allegiance, stating that he was then forty-eight years old. He was probably the son of John Godfrey, who came over in the Mary and John 1634. He died in 1697. In 1656 he married Mary Brown, who had the disputed distinction of being the first child of English parents born in Newbury

in 1635. She was the daughter of Thomas Brown and his wife Mary. Thomas Brown was a weaver of Malford in England. Malford is between Malmsbury and Chippenham, County Wilts. In Malford he worked for Thomas Antram. When he was twenty-eight he came over with his wife on the ship James. They sailed from Southampton April 3, 1635, and arrived in Boston June 3. He went at once to Newbury and settled on a farm in the vicinity of Turkey Hill. On May 22, 1639, he was admitted to the rights of a freeman of the Colony. He acted as the agent of Stephen Dummer, another ancestor of yours who went back to England, in regard to Mr. Dummer's lands at Turkey Hill and the "Birchen Meadow." In 1645 he was granted a house lot in the New Town near Cross Street. He died in 1687.

James Ordway, who was born in 1687, the son of John Ordway and Mary Godfrey, was a great great grandfather of Sarah Morse Smith.

Chapter IX

JOHN EMERY

Came over 1635

James

John Emery (Mary ————)	1598 — 1683
John Emery (Mary Webster)	1628 — 1693
Sarah Emery (Isaac Bailey)	1660 — 1694
Joshua Bailey (Sarah Coffin)	1685 — 1760
Sarah Bailey (Edward Toppan))	1721 — 1811
Abner Toppan (Elizabeth Stanford)	1764 — 1836
George Tappan (Serena Davis)	1807 — 1857
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

JOHN EMERY (Mary ————)	1598 — 1683
ANN EMERY (James Ordway)	1631 — 1687
JOHN ORDWAY (Mary Godfrey)	1658 — 1717
JAMES ORDWAY (Judith Bailey)	1687 —
SARAH ORDWAY (Caleb Morse)	1715 — 1815
JAMES ORDWAY MORSE (Judith Carr)	1733 — 1762
JUDITH MORSE (Nathaniel Smith)	1758 — 1817
SARAH MORSE SMITH (Aaron Davis)	1780 — 1869
SERENA DAVIS (George Tappan)	1808 — 1896
SARAH DAVIS TAPPAN (William W. Crapo)	1831 — 1893
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

John Emery (Mary ————)	1598 — 1683
John Emery (Mary Webster)	1628 — 1693
Sarah Emery (Isaac Bailey)	1660 — 1694
Judith Bailey (James Ordway)	1690 — 1775
Sarah Ordway (Caleb Morse)	1715 — 1815
James Ordway Morse (Judith Carr)	1733 — 1762
Judith Morse (Nathaniel Smith)	1758 — 1817
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

John Emery (Mary ————)	1598 — 1683
Eleanor Emery (John Bailey)	— 1700
Isaac Bailey (Sarah Emery)	1654 — 1740
Judith Bailey (James Ordway)	1690 — 1775
Sarah Ordway (Caleb Morse)	1715 — 1815
James Ordway Morse (Judith Carr)	1733 — 1762
Judith Morse (Nathaniel Smith)	1758 — 1817
Sarah Morse Smith (Aaron Davis)	1780 — 1869
Serena Davis (George Tappan)	1808 — 1896
Sarah Davis Tappan (William W. Crapo)	1831 — 1893
Stanford T. Crapo (Emma Morley)	1865 —
William Wallace Crapo	1895 —

your many times great grandfather, Nicholas Noyes.

John Emery was always in trouble. Indeed he seemed to rather like it. In the early part of 1663 he was presented to the Court at Ipswich "on suspicion of breaking ye law in entertainging Mr. Greenleaf, a stranger, not having a legal residence in the town of Newbury, for foure months." To entertain a "stranger" it seems was a crime. Indeed the laws to protect a community from outside influence were as ironclad as the rules of a modern Labor Union. Greenleaf was a physician and as such useful in the community, but to the goodly people of Newbury he seemed shockingly unusual. Indeed his subsequent career was a stormy one and may to some degree have justified the desire of the community to exclude him. Yet it was rather rough on John Emery to be fined by the Court four pounds and costs amounting to ten shillings for entertaining this stranger. It was a heavy fine for those days. The Selectmen of the town, and many of Emery's friends, among whom were at least four of your ancestors, Abraham Toppan, James Ordway, John Knight and John Bailey, petitioned the General Court at Boston in deliciously quaint phraseology for the remission of the fine. Endorsed on this petition is the following: "The Mag^{ts} have considered the grounds of this Pet^{n} & consent not to any revision of the Com. Court's sentence. Tho. Danforth Jr. E. R. S." A further endorsement is to this effect: "Consented to by the Deputies provided they may have ye ten shillings agayne.

William Torrey, Clerk." The last endorsement is "The Magists Consentyes. Edw. Rawson, Secry." So, after all, this scrape cost John Emery only ten shillings.

During the same year John Emery became involved in a much more heinous crime — that of entertaining Quakers. He seems to have been hospitably inclined. One of the witnesses who testified in this case said that he even "took the strangers by the hand and bade them welcome." I do not suppose that John Emery had any especial leaning to Quakerism, but he was of an independent nature and he did not propose to have his freedom of action curtailed by the absurd regulations of a narrow minded community. Indeed, on several occasions he took pains to assert his right to entertain in his own house whom he chose, and insisted on "the lawfulness of it." He even went so far as to invite his neighbors to come to his house to listen to two Quaker women preach. This naturally created a tremendous scandal, and was made a subject of presentment to the County Court. The records do not disclose the disposition of the case, but it is likely that on this occasion John did not get off for a mere ten shillings, since the offence was clearly very serious.

As might be expected, John Emery appears prominently in the case of Lieutenant Robert Pike, who refused to recognize the authority of the General Court to deprive him and his neighbors of the right of petition. It is, indeed, rather difficult to understand why in 1678 he took the

oath of allegiance about which so many of his neighbors were very stubborn. Probably he wanted to take it, and that's why he took it. Five years after, in November, 1683, he died. I have no knowledge of the maiden name of Mary, the wife of John Emery, who was, of course, your ancestress. She came with him from England, and lived to see her son John grow up. After her death John, Senior, married Mary Shatswell, the widow of John Webster of Ipswich, whose daughter was the wife of his son John.

John Emery, Junior, was active in the town's affairs. He was an "Ensign" of the military company, and served as Constable, as Selectman, and in various capacities. On April 10, 1644, "four-score akers of upland joining the Merrimack River on the north, and running from the mouth of Artichoke River unto a marked tree" was laid out to him. In 1679 more land by the Artichoke was granted to him "provided he build and maintain a corn mill to grind the town's corn." This mill still grinds the town's corn. John Emery (second) died in 1693. He had married Mary Webster October 2, 1648, by whom he had several children, among them a daughter, Sarah, born February 26, 1660–1, who married Isaac Bailey June 13, 1683, from whom you descend.

Mary Webster was the daughter of John Webster, who was in Ipswich in 1634. He had land granted him in 1637, and in 1640 he is called "the Old Clerk of the Bonds." In 1643 he was elected a "commoner." The year before he had been

fined thirty shillings for "felling and converting certain trees in common." In 1644 the fine had not been paid, and he asserted an offset. He married Mary Shatswell, a sister of John Shatswell. John Shatswell was one of the earliest settlers of Ipswich. He did not begin his career very well, since in September, 1633, he was fined eleven shillings "for distempering himself with drink at Agawam." As he was afterwards a "deacon" of the first church, and often a Selectman, and accumulated a considerable property, he doubtless reformed. In his will, dated February 11, 1646, he bequeaths to "Sister Webster about seven yards of stuff to make her a sute."

The third John Emery, from whom you do not descend, apparently inherited some of his grandfather's cantankerous disposition. In 1694 he was "bound over and admonished for opposing his ordained minister, Mr. John Richardson." Under date of May 19, 1704, Judge Sewall writes: "Lodge at Bro. Tapings . . . after dinner the aged Ordway" (James Ordway, born 1620) "comes to see me; complains bitterly of his cousin John Emery's carriage to his wife which makes her leave him and go to her sister Bayley." In what way the "aged Ordway," (who, by the way, had rowed Judge Sewall ashore in his canoe when as a boy he first came to Parker's River), was a cousin of this younger Emery I have not investigated, but Judith, the daughter of a "sister Bayley," married the "aged Ordway's" grandson, James Ordway, from whom you descend.

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